

THE MANER
TO DYE WELL

An Introduction

most compendiouslie

shewing the fruythfull re-
membraunce of the last towne
things: That is to say, Death,
Hei, Iudgement, and The
loyes of Heaven.

Gathered out of manie good
Authors, both comfortable and
profitable to the dis-
gent Reader.

Learnedly instructing
how to provide for
Death.

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To the Reader.



TO stirre vp a more diligence of the inward man in vs, our Lorde Iesus putteth forth this similitude: knowinge you that if the householder whether knew at what time the Thiefe would invade his house, he would surely watche, and would not suffer his house to bee broken. By this Household is understood the thoughtes of man, and also the inward and outward motions and deedes. VVhich householde would be to lasciuious and wanton, if by the diligence of the Father they were not corrected and repressed. For if the father be vvearie of his care, who could be able to shevve howe proude and insolent the thoughtes, eyes, tongue, eares, and other members would become. This house is the conscience, vvherein this Father dwelleth, and gathereth together the treasure of vertues, for vvhich he doth vvatche diligentlie, least the house should be broken vp. And it is not one, but many Thieues that would commit this burglary and robbery. For every vice, as such a vice, incident vnto it. The chiefe Thiefe

To the Reader.

Theefe is taken to bee the Deuell, againſte
 whom and all his armie the ſaide father (if
 he be not negligent) doth watche and warde
 his houſe: appointing *Prudence* in the fiſt
 warde, who vnderſtandeth what is to be ad-
 mitted, and what is to be kept out. Next vn-
 to her is placed *Fortitude*, to withſtand ſuche
 enemies as by her warning he ſeeth to come
 neere. And *Iuſtice* ſitteth in the middeſt, to
 geue to euery one his owne. And euery
 hoare is to bee feared, for it is not know-
 en in what houre the theefe wil come. VVe
 oughte alwayes to watche, leaſt the ſleepe of
 finne do vnwares creepe vpon vs. Now theſe
 thinges beeing thus ordered, the *Memorie* of
 death deſireth to come, in and is ſuffered to
 enter, who being demaunded to ſay what he
 was, and from whence he commeth. Hee an-
 ſwered that he would ſay nothing except all
 were commaunded to ſilence. VVho obey-
 ing his request, began in this order: My
 name (ſaith he) is *Memoria of death*, and I
 foretel you that death is comming. *Prudence*
 ſpeaking for al, putteth the queſtion, ſaying,
 VVher is death? *Memory* anſwereth, I know
 where he is, for he draweth very nere, but the
 houre of his comming I knowe not. *Prud.*

To the Reader.

VWho commeth with him? *Mem.* A number of Deuilles bringing with them greates bookes, in which are written the offences of man, and they claime those whose sinnes are written therein, and they will violentlie draw with them both their soules and bodies to hel. *Prudence.* **V**What thing is hell? *Mem.* Hel is a place of vnmesurable sorowes, miserie, and darknes, there is eternal horror, there is no hope of goodnes nor seperation from euyl. Every man that is there hateth himselfe and al others. There is weping and gnashing of teeth. There is no voyce there heard but Alas, Alas, Alas, they haue no vvord but Alas. The deuclishe tormentors doo tormente and are tormented, and of them there shall neuer be ende nor remedie. Suche a place is Hel, and a thousande times worse. *Prudence.* **O** God what shall wee doo & My brethren, heare mine aduise, and geue me yours. Be ye faithful, watche and pray, doo good, not onely in the sighte of men, but in the sighte of God. *Temperance.* Let vs goo before his face with hartty repentaunce, and let vs praye to him in Psalmes. Bee you sober and watche. *Fortitude.* **V**pō whom do you stay? Be strong in sayth, Comfort your selues in our Lorde,
odVV Arme

To the Reader.

Arme your selues with the armour of God,
Take vppon you the harneys of Iustice, the
target of Faith, and the sworde of the holie
Ghost, which is the word of God. *Iustice.* Let
vs lyue sober, iust, and godlie. Sober to our
selues, iust to our neighbours, and godlie to
God. Let vs not do that to others, vvhich vve
vould not haue done vnto our selues. *Prud.*
Behold another Messenger verie comelie and
pleasaint, vvho seemeth to bring some good
newes. *Iustice.* Let him come in, peraduen-
ture he wyl make vs mery: for this first mes-
senger hath terrified vs. *Prudence.* I vvill ad-
mit him. Come in. VVho art thou? *Messene-
ger.* I am called, *The loue of eternal lyfe.* Keepe
silence, for I can not be heard vvhere tumult
is. *Iustice.* Yf vve did keepe silence vvhilst the
Memory of death spake, of iustice we ought to
be silent when thou speakest. *Desire of eternal
lyfe.* I haue seene such thinges as no man is
vvorthy to speake of. I sawe God, the ma-
iestie of the vndeuided Trinitie, but yet as it
vvere through a glasse: that brightnes vvvas
so cleare, that mine eyes dased to beholde
that clearenes vvvhich passeth all vnderstan-
ding. Yet notwithstanding I behelde a litle
vvhyle our Lorde Iesus sitting on the right

To the Reader.

hande of his father, who did so farre excel all
creatures, that the Angels themselves desire to
beholde and looke vpon him. And I sawe
vppon his bodye the woundes of his passion,
wherewith he redeemed vs. But not being a-
ble any long time to looke vpon this bright-
nes of the sonne of God, I turned mine eyes
vpon the orders of Angels, that stand before
God, I behelde also the Prophets, the Apo-
stles, and Martirs, and an innumerable com-
panie of blessed Soules, from whose eyes
God hath washed awaie all teares: they
doe see the king in his Maiestie, and
were all appareled in long white
garmentes, lyuing a lyfe
without ende.

W. B.



Of Death

1

Of the fall of man, and the punishment by death for the same, and of the vncertaine howre of death.

By shew against the lying floure,
olde Adam our first sire,
Death to himselfe and at his side
hath gayned for his byde.
Mortalitie and temporal death
this gift our Parents wonne.
In Paradise the fruite forbyde
to eat when they begonne.
First Sinne began, and after death
in haste dyvise ensues.
By whome each man must passe here hence,
as sure as God is true.
Lest some men would them selves extol,
to farre about the sky,
If that they shoulde be freedom quite,
escape this fearful blisse.
Then Death nothing more certain is,
no doubt thereof we see.
But no man knoweth the houre ne place,
nor what his ende shal bee.
Whether by dint of edged sword,
or heate of flaming fyre.

Of Death.

Of roaring waves of raging seas,
pale Death shall paye his hye.
No place nor time there is, but Death
in watche and wayte doth lye,
Span to intrappe, if that he can
vnarmed him espie.
No shadowe dark nor hidden place,
more duely doth attende,
Then lurking death, who alwaye findes
Span to confounde and ende.
What man is he that standeth sure,
till night to close his breath?
Our life being the open way
that straight doth leade to death.
The wise therefore remembering oft,
that once he nedes must dye,
His life at euery houre to yelde
prepareth wyllingly.
Death at the gates of olde men is,
and prest to youth also.
But neither knoweth the celten houre,
when they a shew must goe.
Let us therfore, not knowing when
God shall vpon vs call,
Prepare our feltes in readinesse,
both soule, minde, harte and all.
Yelding our selues vnto the Lorde,
whilst we our health enjoy.

Of Death.

Not wasting time by posting off,
least we our selues annoy.
Euen like as death doth finde the man,
so man the death shal finde,
For perfect men in safetie
do dye with ioyfull minde.
With hope of blyss the iust doth ende
their lyfe in quiet rest,
And wicked men full desperate,
do ende in cares oppress.
Therefore to aduoid these dangers all,
keepe thou these verses in minde,
Which I among the learned wokes,
of godlie men do finde.

¶ Of Death, Iudgement, Hell, and Heauen.

¶ The thing returnes to massie earth,
and endes where it beganne:
Fresh flowres and all that beareth breath,
as shades away doth runne.
Nothing so long accompted is,
that must in time decay:
So morrowe next perhaps shal be
my death and dying day.

This

Of Death

This present day may likewise be
the last day of my dayes,
Wherewith appointed is that I shall never
must dye without delaye,
No hope of dooing well is left,
after that dreadful day:
That day in joy without all greefe,
To passe God sende I may,
It is great folly to accompt
long time here to endure,
Seeing that none one day to live,
himselfe can feel assure,
Of to accompt or mencion make
of dayes, it is but payne,
Since restful day, or quiet houre,
none hath, without great paine.
Haue thou as long a time and race,
as thou doth lust to runne,
As ought of nought was made in fine,
so ought to nought must turne.
A thousand thousand men haue bene,
and thousand of thousands more,
whose bones in earth consumed are,
whose name is now to seeke,
A iust rewarde for their desertes,
both onely now remaine,
And for their deedes by iudgment iust,
they suffer joy or payne.
Behold

Beholde that feareful iudgement last,
 for one shal gene the dome,
 Who doth appoynte that trembling day,
 when he thereto wyl come.
 Dread, feare, and cast thy count therfore,
 prepare thy harte, I say:
 Live thou as though death present were,
 thy due p[re]p[ar]e to pay.

¶ Of the houre of death worthy of
 often repetition.

Remember oft, O mortal man,
 consider in thy minde,
 What soden feare and terror great,
 thy soule is like to fynde:
 What pinching woymes begin to fret,
 the hart on euery side,
 When soule from flesh, & life from man,
 begins away to slide.
 Ten thousand griefs begins to paine,
 the wicked soule with woe,
 When from the prison of the fleshe,
 away it needes must goe,
 It doth bewaile with streames of teares,
 the dayne bestowed time,
 wherein it might ful leasurly,
 repent eche sinful crime:

And

Of Death.

And bitterlie with scryching cryes,
it makes a rusfull mone:
So for the time of strict reuenge,
that dyaues so hardlie on.
It seeks a while then to remaine,
in hope some mendes to make:
No sute maye then ppenale, but that
the fleshe it must forsake.
Full sayne it would recover againe
the ioye which it hath lost,
All is in vaine, it wyl not be,
away the soule must post.
But looking backe it seeth againe,
when it was wald with bones,
The whole full course of passed yse
all presentlie at once.
And taking yet moze earnest biewe,
it seeth, not farre beside,
The infinite Eternitie,
that neuer away wyl slide:
Then triking teares by watred leares,
in floudes for græse doth runne,
For losing al the heauenly ioyes,
that easly mought bene wonne:
Antiseimentes fowle of filthy fleshe
inst cause of græse then bryngs,
For that by them the swæte delight
of heauen and heauenlie thinges:

From

From sinfull soule for ever, alas,
 remedles is rest,
 And endles paines by iust desert,
 by God to it is left.
 It blusheth for that the sinfull flesh
 it dyd so much set by,
 The fode of greedie scranning woymes
 in grane when it doth lye:
 Forgetting quite it selfe, alas,
 which if it had done wel,
 To Angels might compared be,
 that in the heauens dwel.
 Howe the soule confounded is,
 when it doth see with eyes,
 The perfect glie that was and is
 aboue the starrie skies:
 With fleeting floudes of cares, I saye,
 the doleful soule is tost,
 When it doth see the heauenly health,
 that it hath baimely lost:
 For bading glozie of the woyme
 in this poyze mortall lyfe,
 Wherein we see nothing is had
 without debate and strife:
 When the blacke vale of miserie is nedd
 it doth from farre beholde,
 It wondreth at the shyning light
 of heauen, more pure then golde.

Of Death.

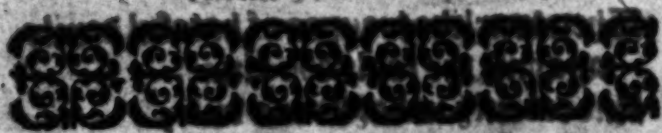
It doth then see the waning world
that seemde to it most bright:
To be none other but a clowde
moze darke then drowny night:
How gobly, harde, and strict a life,
the soule woulde undertake,
what fastings great, what penitence large
what holy vottes would make
To get by grace some space of tyme,
wherein it might repent
The vaine surpassed course of life,
that earth in time was spent
But when the dulle eyes begin
to loose their wonted sight,
And holow chest yet feeble pants,
and losing neare his might,
The rattling throte doth faintly breath,
the teeth ware blacke and chafe,
The lippes becommeth pale and thin,
the tounge is thicke and thurst,
And euery lim heart syppe and colde:
when these do play their parte,
As verie signes and tokens true
of Death his pearling darte,
Then al his wicked works and thoughtes,
as witnesse sayth are brought,
And strongest euidence they geue
gainst him that them hane wrought,

He

He no where then can see his eyes,
 but there they present are;
 And as his strongest enemies,
 they worke his greatest care.
 Huge routes of ugly deadly daunces
 on thone his wanders here;
 The vertues all on thother side,
 with Angels passing cleere;
 And in the midst betwixt them both
 by iust and upright doings,
 It clearly iudged to whether side
 the wandring soule shall come; and so
 If in the paths of vertue true,
 the soule did runne her race,
 Then do the Angels every one
 craue that it maye haue grace
 With pleasant heavenly harmonie,
 full sweete they do allure;
 The soule with desire is detenned to go,
 they earnestly procure;
 But if the soule all blurred be,
 with blottes of filthy sinne,
 Then mark the troupe of hateful devils
 against the soule doo rime;
 And leading in horrible traine,
 alheadlong downe both cast,
 The guyltie soule eternally,
 to hel they pul at last.

Of Death

In ambusher they in priuie wise
the waye do al beset,
Thereby the soules to stop and stay,
and it from heauen to let.
By calling these and such like thinges,
to minde with inwarde thought,
Al raging fleshlie lust we shal
despise and set at nought:
And weigh as thinges of litle weight
al wo:ldlie pleasures vaine
Foraking quite thetiselements of weate,
of hoxen and hoxthe frame
Applying our studies by thelast faith
to God in godlinesse,
Whe shal (I trust) by Christ at last
be plapt with saintes in blisse.
Praise be to God our soauour,
and to his name alise,
Who graunt that to his glory we,
all thinges by him maye



An
 the quyte soule eternally
 and to his glory be

A Redie Instruction, and
godly exercise for an happy death, spe-
ken as it were in the person of Christ
vnto the Soule. Translated out
of the Booke called,
Phitretia dmini amoris,



Chou soule, as nothing
maketh the loue of the
worlde to seeme more
folithe, and sooner pro-
uoketh vnto thee, the
happy contempt of al things which
are created, then the true considera-
tion of this short lyfe, & due regarde
of temporal death, by which death al
worldly endeouours, all earthly ho-
nour, all vading pleasures, all vaine
thoughts, al hurtful desires, & tran-
sitorie ioye doth perissh: So nothing
doth more reioyce the louing soule,
then that it beleueth & hopeth to be
associated vnto me, & to be altoge-
ther drowned in me. Where hence-
forward there shalbe no euyl, no sin,

B.j. noz

Of Death.

no seperation, no daunger, no feare,
no griefe, where in perfect charitie
the soule shal continuallie praise, al-
waies magnifie, stedfastly obey, and
perfectlie please me. And lykewise it
shal continuallie be with me, where
it shal neither requyre, loue, or af-
fect any thing besides me, but I shal
be the sole possessor of it. And so
much as these things can not perfect-
lie happen vnto thee in this lyfe, tyll
such time as thou shalt be plast with
me in my kingdome, where al thy
desyre shal be satisfied in louing and
praising me, where I shal be al in al:
Therefore thou dost iustly require, &
with al thy hart mayst laborsully de-
sire, & which is contained in þ p[re]tier
which I haue left with thee, which
petition is, Let thy kingdome come.
Therefore (my Daughter) if thou
dost entirely loue me, if strongly thou
affectest to come to heauen, if seruēt-
lie thou requyrest to see thy king-
dome, which is this estate whereof
I

I do speake: then in this maner with signes praye thou, that my kingdom maye come. Wherein thou shalt be vnited vnto me in perfect charitie, and altogether drowned in me. And for that (as I haue sayde) this can not be, but after death, which caused my Sainctes in patience of lyfe, to wyshe for death, which is the vertue porte or entrie vnto life. Whereby thou mayst see that the soule which perfectlie loueth mee, feareth not death: for what doth the soule loose by departing out of this vnhappye life: surely nothing but the waye to offence, shares of sinne, occasions of ruine, deceiptes of enemies, hit of one proper fragilitie and feare, and such like innumerable daungers, which do blinde, wrake, and chafe the soule (passing ouer the labors of the body) which are alwayes changeable and vnstable.

The soule in this worlde wissheth for many thinges that should not be

imagined

B. ij.

obteyned,

Of Death.

obtained, not knowing that which
it would haue. It coueteth & desyreth
many things which can not be.
The soule being ignorant & blinde
in many things, walketh in daunger
and darknesse, not knowing howe it
may be ridde from them. Why then
should not the soule willingly wisly,
and hartelie reioyce, to see it selfe de-
liuered from these innumerable sor-
rowes and heapes of daungers?
O thou soule, what dost thou
feare? Why wyldest thou not thou for
death? Seeing thou art not hurt by
death, nor yet canst loose any thing
by death, if thou haue forsaken þe loue
of all worldly things. Wherefore I tel
thee, it is daungerous to loue any
earthly thing. So I tel thee truely,
I say that by lousing them, thou im-
bracest very daunger it selfe. There-
fore I as one that toucheth thy welth,
do admonish thee, that thou before
thy death wilt quite forget all earth-
ly loue, and feare not death if I be he
whome

whome thou dost onely loue in this
 life. Reioyce then that thou dost die,
 for that is the onely meane whereby
 thou mayst come to me. But perad-
 uenture thou fearest somewhat els,
 as a losse of worldly goodes, or some
 other like thing: knowe thou then,
 that there is nothing in this world,
 whatsoeuer it bee that thou dost
 possesse (be it neuer so greivous vi-
 to thee) but needes thou must forgoe
 the same. Thou art like wise in ex-
 tremie feare, and standest in great
 doubt, whether thou arte worthy to
 be beloued or hated of me. Thou
 knowest not howe I wyl accept thee,
 neither whether I shal receyue thee
 to peace or paine. O my daughter,
 the knowlidge of these things belo-
 geth not vnto thee. Wherefore stay &
 holde thy selfe contented for a while.
 For although thou dost all thy lyfe
 tyme and at the verie boare of thy
 death continue in my faith, & fearest,
 & hopest in me: yet canst thou not for-

Of Death.

al this of thee selfe either liue a perfect life, or dye a godly death. For only by me thou dost attayne & come to eyther of these. Nowe thinkest thou then, if I geue thee grace to liue well, am I not like wise able to graunt that thou shalt dye a happie death? Seeing then that thou haste and gettest al thinges by me, why dost thou assure thee selfe of alhone doubting and dispaireing in thother? for thou canste not of thee selfe, neyther liue nor dye wel. Trust therefore in me, cast al thy care vpon me, turne al thy griefe vpon mee, for as in thy life time, so neither at þy hoby of thy death canst thou of thee selfe withstande anye temptation, nor escape anye offence. If in thy lyfe tyme I did not forsake thee. If in time of temptation I did strongly assist thee, and strengthened and enabled thee against thine aduersaries: I wil likewise doe the same for thee at the very last houre.

Thou

Thou dost neuer go armed with
 thine owne armour into the feelde,
 but alwayes presumest vpon mee.
 If thou wilt leane and staye thee
 vpon me, I will fight for thee,
 and I being thy champion and de-
 fendour, what shouldest thou then
 neede to feare, whiche (in respecte of
 thy selfe) art of no value? And for the
 maner and order of thy death take
 thou no care, for no kinde of tempo-
 ral death can hinder the Iuste. Care
 thou not therefore after what sorte
 thou dyest, whether in thy bedde, or
 in the feelde, for that ought not to be
 feared. After what sorte soeuer thy
 life is bereft fro thee, eyther by vio-
 lence or otherwise, care thou not se-
 ing it is natural to dye. If there bee
 one kind of temporal death happier
 then another, then were my Saints
 vnhappie, of whome, the greatest
 number (in the sighte of the worlde,
 and to the iudgement of men) ended
 their liues with moste vilest death.

Of Death.

Which of my holye Martyres hath
past ouer his full course; ended his
lyfe by naturall death: which of the
Martyrs is there þ hathe bene done
to death, eyther vpon the painefull
crosse oꝛ by force of wyld beastes,
oꝛ by rage of flaming fyre, oꝛ by dint
of cruell Tyrantes swordes? Not
one truly. It hindreth not therefore
any whit, whetther thou diest, eyther
by the raging pestylence, oꝛ by the
senselesse disease of Apoplexia, oꝛ any
other death, eyther in thy bedde at
home oꝛ in the feelde abroad. Be-
ware and watche thou onely, that
thou maist be found in perfect fayth,
hope, and charitie, and then no kinde
of death noꝛ funeral can hinder thee.
Although I speake to thee (O be-
loued soule) I do meane and speake
these thinges also to those which are
as yet vnperfect, aduising and coun-
sailing you al to loue innocencie, and
hate euyl. What soule soeuer thou
be that offendest, be soꝛy and repent,
and

and so repent (if thou doest meane to
reape the frutes of true repētance)
that thou doo not returne to thine
olde finnes, nor to y^e occasions ther-
of. Looke alwayes for death, and so
prepare thes selfe for it, as though
euerie houre should be the instant
therof. And lest weake soules should
lacke any kinde of godlie instruction,
whereby they might the better pro-
uide them selues to dye, I wol adde
more to this which I haue sayde:
Marke well the wordes of mine A-
postle (which thing the matter it self
doeth plainly shew.) You haue no
stedfast dwelling, nor permanent cit-
ie, saith he, in this trasitory world:
for such a cittle is ouely to be looked
for in the worlde to come, vnto the
which this world is nought but the
way and pilgrimage, which iourney
and pilgrimage is ended when your
life is determined. Death is the end
of al men, that boundeth and leaderth
directly from y^e pilgrimage wherein
you

Of Death.

you now are, vnto the region wher
vnto you cast your course, in suche
dyrect sorte, that there is none other
way or gate, thzough which you cā
enter or departe out of this pilgrim
mage into your countrey, but onely
by death.

As there is no assurance of lyfe, so
there is an assured certenty of death:
but this indyfferent betwene the
good and the euyl, that being mixt
in this perigrination, they be al but
straungers, and they al do long to
come to þ blessed kingdom, although
they al walke not in the ryght path.
All you so lōg as you are in this iour
ney, although you stray, you may re
turne to the ryght way againe. And
when you come to the ende of your
iourney, eue at the very gates ther
of, & at the extreme instant of death,
some go from exyle to lyfe, and other
some go to myserable and eternall
death.

You ought not therfore lightly to
esceeme,

esteeme, nor forcelesse with a negly-
gent conscience to consider in what
sort you shoulde come to death. For
then must you forgoe & leaue behind
you al thinges, whatsoeuer you put
any trust or confidence in, whether
it be riches, honour, friendes, or any
other vanitie whatsoeuer, for at the
howze of death they shal profite no-
thing, but must be al left behind, and
you fellovlesse without companye
shal goe alone befoze the tribunall
seate of almightie God, thereto re-
ceyue accordinge to your workes.
What greater blindnesse & madnesse
maye there be, then to take pleasure
or reioyce in any thing y may happē
vnto you whylst you trauaile in this
iourney, or to loue any transitorie
thing, y neither auaideth or profiteth
the soule. And as it were cast into a
certayne sodaine madnesse, with a
dye wythered conscience (without
God) to seeke for such thinges as are
altogether fleshy, and rashly to rush
and

Of Death.

and thrust forth after externall
things onely, neglecting slothful-
ly tyme and godly occasions, wher-
by they might amend their liues, ta-
king no regarde nor heede to the spi-
ritual estate, of their inward man.
And in this maner you doe runne
headlong vnto death. O how many
are in this very point deceyued. Loe
here how they are intraped, wraapt
vp, and taken in the deceitful nettes
and priuie snares of this transitorie
and miserable worlde. See howe
vnhappilie they are taken captiues,
and compelled to drawe the yoke of
the diuell, that thus vnadvisedlye
come to death, with blinde and hard
hartes. O howe vnhappie bee their
liues, that neglecting death, prepare
not for their owne health. They
whiche hinder the soule, and with
pleasure pamper theyr flesh, forgo-
ing al thinges behouefull and neces-
sarie for theyr saluation, are worthy
to be cut of and cast away.

Euertie

¶ Euerie man ought so to live at e-
uery houre, as though y^e same were
the last houre of his life, wherein he
should go to heare the iudgement of
God. And right now (if not oftner &
allwaies) he ought to cal p^resent be-
fore his eyes y^e dreadful houre of his
departure from y^e fl^rsh: for the soule
shalbe iudged for euerie word, woork
and thought. Allwaies and p^resently
thou oughtest so to rule thy self, that
by thy nowe doing thou shouldest be
found in such a readinesse, as in tyme
to come thou wouldest wythe thou
shouldest be found in, when vndoubt-
ed death shal appeare. It is there-
fore the parte of a foolish and madde
harte, to deferre the correction of
life vnto that time wherein the ende
of lyfe appeareth, and when there is
no further hope of life: At what time
we ought not neede to be amended,
but rather being amended, we ought
to meete our God. Departing out
of this life, thy soule forgoeth not on-
ly

Of Death.

He al offences, but also leaue th al o-
ther thinges behinde it. And yet art
thou not sayde then to forsake sinne,
whē thou canst sinne no moze. Ther-
fore whilst thou hast power to sinne,
forsake it, seeing that true repentance
can neuer be too late: notwithstanding
that such repentance as is de-
ferred to þ last houre, is much doubt-
ed whether it maye be called true
repentance, or not. If þ feare of dam-
nation do so much trouble thee at þ
houre of thy death, take heed then
þ thou prepare what remedie thou
canst to prevent the same. I feare
me, thy feare groweth not by chari-
ty (for that thou didst offende nie thy
Lord God) but that it commeth on-
ly of the proper loue thou bearest to
thee selfe. Thy onely cause of griefe
is, for that by thine owne offences
thou hast gained death and eternall
damnation: whereas if thou hadst
truely repented, thy chiefest cause of
sorrowe shoulde be, in that thou wast
vnober-

vnobedient, stubborne, vnthankfull,
 reprocheful, and that thou yeeldedst
 not due honour vnto me. This ouer
 great lameting of thine owne cause,
 doth iustly argue, & if there had bene
 no daunger, or if sinne should frelie
 escape vnpunished, thou wouldest
 neuer bewaile thy sinfull estate, al-
 though & hadst continued therein a
 thousand yeres. The true repentance,
 whereby the soule is reconciled vnto
 me, is grounded only vpon charity, &
 doth continually lament and repent,
 that it hath so often despised me, the
 best, the greatest, & faithfulllest Lord
 God, Creator & redemer: And that it
 hath exalted it self so hyely, so proud-
 lie, so arrogantlie and vnobedientlie
 against me, it being but dust and of
 no value.

Whosoever he be that meaneth to
 dye well, let him (as mine Apostle
 teacheth) lyue soberlie, iustlie, and
 godly. For after a good and iust life,
 foloweth an happy death. For the
 death

Of Death.

Death of my Saints are precious in my sight, by what death soever they doe depart out of this life, whether it be by water, or by fyre, or in their beddes, And for a preparation therunto (in the meditation wherof a wise man spendeth the whole course of his natural life) take here this short exercise, wherby every Christian may in such sorte admonish and direct himselfe in such order, as he needeth not to feare death, so as hee be founde according to this instruction, it shal suffice.

Wholesome admonitions, And
to dye.

Whatsoever things at the houre
of thy death thou wouldest
have to bee done, doe thou the same
presently: and whatsoever thou arte
by duety bound to doe, commit not
the charge thereof unto others. For
if thou thy selfe wast negligent and
carelesse of thine owne wealth and
busines, howe thinkest thou that o-
thers

thers wyl take any heede or regarde
to thy health: Beleeue not vnccerten
thinges and vaine promises, neither
commit thy selfe to doubtful chaun-
ces. Liue & so behaue thee selfe, that
thou mayst be so quieted in thy con-
science, as though this were thy dy-
ing daye. Neuer go vnto thy bedde,
before thou hast accompted with
thy selfe the maner & state of thy life.
Examine thy selfe, calling thy harte
with al thy senses to iudgement, and
knowe whether thou be the better
or the worse for this daye. Neuer go
thou to bedde with such a conscience,
wherein thou fearest to dye. If thou
doest finde thee selfe in such state as
thou dost feare to die, search out the
cause thereof: for peraduenture there
be some sinnes, of the which as yet
thou hast not perfectlie repented thy
self, or else thou forsakest to acknow-
ledge & confesse them, or peraduen-
ture thou dost refuse to abstaine fro
the occasions thereof: or thou liuest

Of Death.

vnder the daunger of obedience of
some man: or as a peruerse mā thou
dost continue in malice, or in the
vniust withholding of other mennes
goodes: or thou art too much addic-
ted & bent to the couetous desyre of
worldly wealth & carnal sensualitie:
or rauished with the vnlawful lust of
some creature: or being so deepe lie
drowned in þ greedy desire of earth-
lie & visible thinges, in such sort as þ
canst by no meanes be withdrawen
from them, coueting for nothing of
that which belongeth to the Soule,
foolishly looking and lyking in a ex-
ternal thinges, lothing and vomitting
out al heauenly thinges. The cause
that mooueth thee to feare death, is,
that thy guyltie conscience foretel-
leth thy feareful minde the torments
whiche are provided for thy sinneful
soule after thy death. Which forer
of these retheth and raggeth in thee,
cutte them off, persecute them, and
with all thyne endeliour doo what
lieth

lyeth in thee to deliuer thy selfe from
them. Embrace my crosse, and folow
my foote-steppes, and they shal be a
great furtheraunce to thee in this
thine attempte, and with rigour of
minde & holy hatred against thy self,
proclayne thou open warre against
al vyces, with a determinate wyl
not to sinne, renewing oftentymes
this holy battayle without ceassing:
And least thou shouldst be ouerthro-
wen for weaknesse and want of cou-
rage, contemplate and earnestly be-
holde the examples of me and of my
Saints commending thy selfe to the
prayers & exhortations of good mē,
reposing thy selfe with inwarde and
wholsome inspiration, be occupied in
prayer and godlie reading, be neuer
ydle, loue solitarinesse and sylvence.
These and such like driue away euyl
thoughtes fro the harte, & banish the
feare of death. When thou comest to
pende of euery day, say vnto thy self,
Now my life is shortned by one day.

C.ii.

And

Of Death.

And when thou rylest in y morning,
saye: O God I am by one night nee-
ter to death then I was.

¶ An Exercise to be vsed in the Mor-
ning, or at other times when you
thinke conuenient.

A Almighty and eternall God, my
Creatoz and louet, I praise, adoze
and blesse thee, for that in mine offe-
ces and vngreatfulnesse thou hast so
mercifullie and leysurelie forborne &
suffred me to liue even to this houre,
wherunto by thy benefits thou hast
brought me, geuing to me thine vn-
worthy & reprocheful seruaunt, both
life & necessities therunto belöging,
appointing Angelles to be my kee-
pers. O good God, who knowest
whether tyll euening my life shal be
prolonged, or what death is appoin-
ted for me. O merciful Lorde God &
heauenly father, graunt that I may
with hartly repentance truly repēt
my sinnes, & inwardly bewaile that
euer I offended thy godly maiestie.
Suffer

Suffer not my soule to departe this
body, befoze it be (through thy mer-
cie perfectlie reconciled and adopted
vnto thee by thy grace) bedecked with
thy merites and vertues, inflamed
with perfect charitie, and acceptable
vnto thee, according vnto thy wyl.
O mercifull Lorde Iesus Christe, if
those thinges whiche I desyre doo
stand with thy pleasure, graunt them
I beseeche thee. although I be not
worthy to be heard: peeide and geue
I beseech thee, of thine infinite mer-
cie, that by the merites of thy passio
I may be purged from al my sinnes.
And that at the howze of my death
I maye be stricken with true and ve-
hement contrition, and being knitte
with thee in perfect charity, I maye
immediatly sit vnto thee my swete
Redeemer safelie and freelie from al
dampnation. Neuerthelesse in al
these my requestes, O best beloved
Iesu, I do fully and wholy offer and
resigne my selfe vnto thee, to be alto-

Of Death.

gether disposed & ordered according
to thy wyl, and to suffer for thy glo-
rious sake: desyring this one thing
at thy hands, that thou wilt remem-
ber my fragilitie, vnwoorthinesse, vn-
stabilenesse, & miseries, together with
thine owne goodnesse and most cha-
ritable mercy, praying thee neuer to
forsake or leaue me, but y thou wilt
alwaies possesse and gouerne me, ac-
cording to thy wyl, Amen.

An oblation of Christ, and of his
merites, vnto his Father.

Omnipotent and benigne Father,
all the paines, dolours, checks,
punishments, rebukes and labours
of thy onelie begotten Sonne Iesus
Christ, lambe immaculate, which he
vpon his owne body hath suffered for
my sake: his trauels with the afflic-
tion of all his members for me: his
bloudshed, and feete nayled for me:
his most noble and godly soule seue-
red from his delicate body for mee:
his infinite vertues and merites, the
strength

strength also of his body & soule, and
al thinges y bare lyfe in him peeled
to death for my redemption: insepa-
rately notwithstanding vnited with
y Deitie. Christ also thy blessed sone,
God & man omnipotent, both weak-
ned looking downe & glorious wor-
king myracles, and hanging vpon the
Crosse: I do here offer vnto thee in
exaction & satisfaction of my synnes
& al the worldes, and immortifying
& extinguishing of al my passions, e-
uill affections, & sinful vices, in freede
and supply of al my negligēce, and in
the laude and prayse of al thy graces
& benefites. O heauenly father, haue
compassion vpon me for his sake, haue
thou mercie vpon me for the loue of
thy beloued sonne Iesus Christ.

Here bee which doe prescribe a cer-
taine kinde of exercise vnto them-
selues, as death were present, prepa-
ring themselves euerye fyue dayes
continually, in suche sorte as though

Of Death.

they shoulde dye presently.

The fyrst daye, they do remember death, the presidentes and hozcoz thereof, to whom they do wpyllingly peeelde.

The seconde daye, they do thinke vpon theyr synnes, and them so busie and diligently they do confesse, as though presently after theyr confes-
sion they should die, passing ouer that daye in sobbes and teares.

The thyrde day, with the greatest deuotion they can, they do prepare them selues, comming to the holye Eucharist, and bittayle them selues therewith, for theyr reliefe in theyr journey.

The fowrth daye, they do continually pray vnto God for y inspiration of the holy ghost, wherby they may lighten & soften the hardnes of theyr hartes: and thus they do continue w al that day.

The fift day, with feruent deuotion they make theyr humble supplicati-
ons

ons vnto God, for a spirituall death,
wherby they may perfectlie mortify
them selues, and yet continually liue
to God.

To eche of these dayes a man may
applie fyt Psalmes and Prayers.

And lastly they do giue harty thāks
to almightie God for his innumera-
ble benefits bestowed vpon them at
al times during theyr liues.

¶ Spirituall counsayles at the
howre of death.

My Daughter, þ being brought
to infyrmitie, prepare thy soule
to God, taking such order for thy
tempozal goodes, that there be no
scife nor cōplaint for them after thy
death. Nothing profiteth the soule
more then to leade a iust & innocent
lyfe, and to do good to euery man in
thine obone life tyme, & whatsoeuer
thou wouldest that others should do
for thee, be thou careful and diligent
to do þ same thy selfe. If after death
thou dost goe to euerlasting paine,
what

Of Death.

What doeth the fulfilling of thy Testament, the pompe of thy Funeral, almes, or sacrifice auayle thee after thy death? Do these things thy selfe in thine owne life dayes, that thou maist be deliuered not only fro sinne, but also increased in my grace, thou mayst escape damnation: and I preserving thee from thine offences, thou maist continue and perceuer in good woorkes vnto the ende. When death appoacheth see thou do ridde thy self from al cares and worldlie labours, that with seruent desire thou mayst affect to come to me without spotte, beeing full of fayth, not trusting any thing to thine owne woorkes, but let the hope of thy reliefe be onely planted in mine ineffable mercie. In this faith altogether betaking thy selfe, and al other things which thou hast in this worlde, vnto my prouident wyse, humble and deuoutly receyue thou the Sacraments of my body & blood, which haue theyr vertue only
by

by my merites, and were by me ge-
uen vnto the Church as a treasure.
Although that many men haue ofte
times abused them, as they haue
done many other good things: neuer
thelesse, receiue thou them with a
seruent zeale and a sure sayth, vnto
thy euerlasting ioy.

¶ An Exercise, wherein the weake
man may resigne him selfe,
to God.

O My saythful loue, O mercyfull
O Lorde Iesus Christ, graunt that
with al my harte and minde I maye
perfectly vnderstande that which I
saye. As the Harte desireth to come
to the fountaynes of freshe waters,
so doeth my soule desire to come to
thee, O Lorde. I haue chosen ra-
ther to bee an abiect and an vnder-
ling in the house of my god, then to
dwell in the Tabernacles of sinners.
Blessed are they which dwell in thy
house, O Lord, they shall prayse thee
for ever. My soule dothe thirst to
come

Of Death.

come to thee (O Lord) when shal I
appeare befoze thy face. O my soule
why art thou heauy, why troublest
thou me? Hope in the Lord, for I
wyl trust in him, the health of my
countenaunce, and my God. Turne
thy face vpon me thy seruaunt, saue
me in thy mercie, O Lord, that I be
not confounded fozeuer. I cal vpon
thee, linger not from me my God.
Looke backe and assist me, a pooze
man left vnto thee, for thou arte the
releuer of Orphanes, thou art the
refuge of al my trouble that compas-
seth me. O my triumph, deliuer me
from them that assault me. O thou
Lord God of my health, come and
helpe me, for thou arte my strength,
my helper and refuge, do not forsake
me, noz despise me. O God salute me
with welcome, beholde I come vnto
thee my God, whome I haue neglec-
ted and despised, for all the earth is
ful of thy metey. I doe therefore lye
vnto thee mooste mercyfull God, re-
ceyue

ceyue me according to thy word, (by
which thou saydest, I wyl not the
death of a sinner) and I shal lyue, do
not confounde me contrarie to mine
expectation. My God, I craue not
for this tempoꝛal life, but I do onely
inuoate and call vpon thee with al
my harte, which art the eternal life.
Alas my best beloued, Alas my only
Lorde and God, that euer I offended
thee, that euer I neglected thy inspi-
rations and counsailes, that euer I
loued any thing besides thee, my
Lorde God, this is it that repenteth
me. I beseech thee therfore to graūt
vnto me, that during my life I maye
with al my hart truly & faithfullie
repent and bewaile these mine offe-
ces. I woulde I coulde poyze forth
and bp before thee, al the droppes of
my bloud and teares, in true repen-
taunce. Lorde Iesu I craue and lobe
neyther for death nor life, but onelie
for thy good wyl. Let al thinges be
done according to thy good wyl and
pleasure.

Of Death.

pleasure. Seeing it pleaseth thee that I must dye, O Iesu receyue my soule, graunt that I may haue eternal rest with thee. If it be thy pleasure, O Iesu, that my lyfe shal be prolonged, I haue determined with al my harte to beseeche and aske, that thou wylt most graciously graunt it me, through the helpe of thy mercie and grace, & so to offer my selfe vnto thee as an offering to thy glorie & wyl. O best beloued Iesu, for that I haue past ouer my lyfe in contempt of thy glorious name, lyuing out of thine obedience, graunt now, I beseeche thee, that henceforward I may willingly spende al y strength of my soule and body, and al the rest of my time graunted by thee, vnto thy glorie and wyl.

O Mercyful Iesu, bee present with me, and mercifull ye helpe mee in these my paynes and miseries, and if greuouser paynes shall happen to oppresse me (which for mine offences

I

I knowe I haue deserued farre gre-
uouſer & greater then theſe) graunt
that I maye ſuffer and beare them
patiently. O ſweete Jeſu, although
I had neuer offended, nor deſerued
punishment in thy ſighte, yet to thy
glozy and voyl, in theſe paynes, as in
euerie other, I doe offer and reſigne
my ſelfe vnto thy Maieſtie, not tru-
ſting in mine owne vertue, but only
in the multitude of thy merits, vpon
which I doe preſume, and doe inuo-
cate and call vppon thee, that thou
mayſt by thy vertue erect & ſtreng-
then the weaknes and waſted ſtiffnes
of my ſoule, and that thou wilt com-
fort it with ſtrength, and ſtrengthen
it with patience, that I doe not fall
do wne, beeing vanquiſhed with ad-
uerſitie and temptation, nor boeried
with weaknes of minde: but beeing
altogether conſumed in the flame
of thy ſweete fyre and loue, I maye
onely long for thee, and that wyth a
thirſtie appetite I maye coole my
thirſt

Of Death.

thirst in thee, that I may thinke vpon thee, and altogether long for thee, & that I may forsake, disdaine, and contemne the world & all things therein, & that I may geue thee like thanks, both in ioye and sorowe.

O Most louing Iesu, I haue chosen thee, I wishe and loke for thee, I runne to meete thee, and I doe renounce all things that are not of thee. Whatsoever thou wilt I wyl: and whatsoever thou wylt not, the same I wyl forsake. Whatsoever thou dost detest, I doe refuse it: and whatsoever shal hereafter happen vnto me contrary to this my present minde, I beseeche thee my God, not to impute the same vnto me, neither according vnto that, but according to this present choise of my soule iudge me. For all things whiche I ought not to doe, I doe here vtterly forsake them. And if at anye time hereafter I shall chaunce by any sin-
nister

Of Bede.

with the precious blood of our Lord
 Jesus Christe, through his grante
 mercy and love, not by my merites
 do confesse and acknowledge openly
 eyther by this writing, or by these
 my wordes, before God omnipotent,
 and before you that are here as wit-
 nesses, if there needeth any, that I
 am and doe by the true seruants of
 our Lord Jesus Christe, as in be-
 coming a true Christian. I haue
 heard and confesse generally all and
 euery parte and Article of the Chris-
 tian faith, wherunto every Christian
 beleuer is bounde to beleue, and
 chiefe the boierall principles con-
 teyned in the twelue Articles of the
 Christian faith, either openly expre-
 sed, or by reason excluded. According
 as through the helpe of those by the
 twelue Apostles, and by the true
 gospel they were deliuered vnto vs.
 Now to be shorte, I beleue so muche
 as a true Christian ought. And I do
 with all my hartes reioyce to dye in
 this

this immouneable and firme sayth,
 holding this scripture in my handes,
 and offering it by, as a most defen-
 sible and inuincible shield against all
 the inuasions and deceiptes of the di-
 uell. And if (which God forbyd, it
 come to passe, that by the temptati-
 on of the diuell, or by the violence of
 my disease, I shall happen to thinke,
 speake, or do any thing contrarie to
 this protestation: Or that I shall fall
 into any error, misbelefe, or dispaire:
 If any of these doe chaunce vnto
 me, I do here in the presence of you al
 crueke, & utterly renounce the same,
 in such sorte as I woulde do if I had
 my perfect senses. For this I cal you
 al which are here present, & ther my
 good Angell vnto whole custodie I
 am committed, that you as witnesses
 may testifie this my protestation and
 confession before the omnipotent and
 righteous Judge.

As muche as in me lyeth, I doe
 here clearely forgiue and remitt al in-
 iuries

Of Death.

injuries whatsoever hath beene done
unto me. And the lyke I do aske of
theyr handes, whom either by word
or dede I haue at any time offended.
And cheeflye I doe request to bee par-
taker of the bytter Passio, and inno-
cent death of our Lord Iesus Christ,
and that my natural and voluntarie
death may, through thy grace, stande
for all my finnes.

I do also hartely request and desire
you all that be here present, to say the
Alders prayer with me, and for me.
Our Father which arte in heauen,
hallowed be thy name. Thy kingdom
come. Thy wyl be done in earth as
it is in heauen. Geue vs this day our
dayly bread. And forgive vs our
trespasses, as we forgive them that
trespasse against vs. And leade vs
not into temptation. But deliver
vs from all euyl. For thine is king-
dome, the power, and the glorye, for
euer and euer, Amen.

I would to God I had neuer sinned

Of Death.

come. They do therefore couet death,
whiche loue no brisewall thing in
this lyfe, and despoyleth and letteth at
nought al the vanities, pleasures, ri-
ches, honours, & prosperities of this
world, with a most ardent affection
aspyring to the most blessed sight of
thee? God, to whome aloue al othere
things they do with al their hartes
entirely done, and inuincible burne
with the hartie desyre of heauenlie
pleasures & eternall wealth, saying
with the prophet Dauid, As I hart
desireth to come to the fountaines of
fresh waters, so doth my soule desire
thee, O Lord. My soule hath thirsted
to come vnto God the lyming foun-
taine. When shal I come & appeare
before the face of God? And to þ same
effect sayth Paule, I vnhappie man,
who wylt deliuer me from the body
of this death? That is to saye, from
this mortal & miserable body. Also,
I desyre to be dissolued, & to be with
Chyist. Neuerthelesse, though I con-
sideration

liberation of death of it self be a most
 bitter paine, And also the losse of life
 to a Christian is a most is naturall
 fearefull and horrible, and much more
 our Lord Iesus Christ death appo-
 ching by naturall feare of death, whi-
 che he tooke willingly upon him, be-
 gan to feare, to shewe weede, and to
 be heauy. Such moderate feare of
 death is profitable for it withdrau-
 eth heart from carnall desires, and
 from the vanities of this worlde. He
 that woll wisely consider howe pain-
 ful an ende, howe bitter a death, and
 howe grieuous a sorrow doth dayly
 appoche vnto him (and peraduenture
 is presentlie at hande) hee woll re-
 frayne him selfe from dissolute and
 vaine feede, from sportes, games,
 and laughter: Saying with Sa-
 lomon, I haue accompted laughing
 for erroure: And to myt he I haue
 sayde, why dost thou dreyme in
 vayne? And that they be so in deede,
 the booke Salomon doth in another

Pleace betraffe the same. Better it is
 (sayeth he) to goe into a sorrowfull
 house: then into a boasting house.
 And he (that is the sorrowfull house)
 man is admonished of the ende of all
 men, & living he thinketh upon that
 which shall happen, and is to come.
 As the scripture sayth: Blessed is
 he that in all wayes: fearefull is. And
 by this the olde Doctours Hierome
 and Augustine do buyte, that Plato
 (that excellent and moste noble phi-
 losopher) wold forgoe the delicate and
 beautifull Citie of Athens: with
 everytyme of his scholars: choosing
 rather to dwell in an olde & ruinous
 Village: heeing often with Earth-
 quakes and Tempestes, wch were
 mortuured: so that by the feare of
 dangers and death: they might in
 their selues mortifie the bites of the
 fleshe, & withdraw themselves from
 concupiscence and all other vices: &
 for so much as the Examples have
 done this, howe much more I praye
 you)

you ought Christians to withdraw
them selves from delectations, by
remembering the daungers of death.
And that by this (the premeditation
of death) there might growe in vs
such an healthful feare. The disposi-
tion of him that dyeth is to be consi-
dered, & to behold the present horre
of the separation of the soule from
fleshe, whereof man hath a naturall
feare. For then man altogether wax-
eth pale, his feete waxeth colde, his
weake hands becommeth blacke, his
countenaunce chaungeth colour, his
eyes becommeth dimme, and sinketh
in, and for intollerable pangues of
paynes they are turned bpwarde.
See how his hart waxeth faynt, his
forehead shrinketh, all his members
waxeth styffe, his chinne falleth, his
pulses chaungeth theyr course, & his
bzeath gathering it self from the in-
nermost bowels doo altogether for-
sake the body. The paines of death
do then appeare, & dreadly pangues,
stinging

Of Death.

Striking with the mortal Sinners the
very harte, which lyeth of al begyn-
ning to lyue, and last of al both dye.
And last of al there cometh a brea-
keth forth a dead sweate, (showing
that Nature is overcome) And thus
being vanquished by griefe the soule
is call out from her dwelling place.
If we wyl consider this disposition
of them that dye, and do diligently
imagine, that the lyke wyl shortly
happen unto our selues,
there is no doubt but
we wyl consider
the healthfull
fear of
death.



The

THE MANER howe to dye well.

Written in Latin by Petrus
de Soto.



A men must nedes dye, a punishment assigned vnto vs for that sinne of our fyrst parentes. Mortalitie (that is Inevitable death) is left & cast vpon vs, for that Adam and Eua dyd eate of the forbidden fruit, wherby they sinned against the Lord. And as sinne was first committed, so death presently folowed. By syn they lost life, & gained death. For as by doing well they shoulde haue obteyned immortality to themselves & their posterity: so by doing the contrarye they haue gained death & mortality to them & vs for euer, from the general sentence whereof none shal escape, lest that any one shoulde haue cause to exalt himself aboue another, if he might freely escape the same.

The

The manner howe
The certayne of death, and the vn-
certayne howre thereof.

NOthing is more certayne then
death, but the howre, the place,
and maner thereof, none knoweth.
For who is he that knoweth when,
where, and after what sort he must
dye: whether he shall dye a good, or a
shamefull death: whether hee shall
ende his lyfe by sword, fire, or water,
or by any other kynde of death: No
not one truly. For death (more dili-
gent then our shadowes) at al tymes
and places continuallye, geueth his
attendance, laying for vs his trappes,
thinking at euerye house vnwarely
to intrap vs therein. Who is then so
foolish, as to allure himselfe to lyue
but tyl night, of what age soeuer hee
be of: For what other thing is our
life, but the herpe beaten pathe, and
straight way to death. Hee therefore
that is wise, loke th. & prepareth him-
selfe for death, and at al tymes and in
al places is continually ready to dye.

For

For death is at the gates of old men,
 and lyeth in a readines to oppresse &
 ouertake yong men: the houre when
 the Lorde referueth and herpeth to
 himselfe; to the ende that we being
 vnexpecting when to dye, shoulde the
 rather prepare our selues to dy. And
 whyle we haue our perfect health &
 memorie, we ought to acknowledge
 our redeemer, to cal vpon him, brin-
 king our selues altogether vnto his
 clemencie & great mercye. And in p-
 vnto to detraitt the time to the laste
 houre and extreme instant of death.
 For death most commonlie assaileth
 and oppresseth those whom he seeth
 most vnwilling and the worst prepa-
 red. And as death findeth the man,
 so man shall finde death. The perfect
 man dyeth in securitie and gladnes;
 the full man full of hope, sayth, and as-
 suréd confidence, and the vniust dy-
 eth in feare and desperation.

Why

The maner howe

VVhy Iust men doe wishe
for death

We do continually walk among
innumerable dangers, that is the
dangerous suares of our aunciente
enemie the diuel, the bloody swoordes
of the wicked, the intollerable grie-
fes, paynes, and labours of the body:
The habitation or dwelling place
of the body wherein we dwell is ru-
inous, the woꝛldely sea wherein we
saile is ful of stormes & dangerous
wzackes, no earthly thing wherein
wee can delight our selues lacketh
great perils, and that wherein wee
thinke we finde great felicitie, therein
alwayes consisteth our most miserie
and calamities. But yet our benigne
Santour doth not without heauenly
prouidence appoynte & suffer, that
this our mortal life shoulde be so re-
plenished and fylled with those so
great calamities, paynes and perils:
And also doth (according to his pro-
founde wise dome) prouidentlye or-
deyne

deyne and appoynte them (I meane
those temporal paynes which we do
abide of to the ende that wee shoulde
repent vs of our former sinnes, and
amend our present lyfe, and diligent-
ly to care for the lyfe to come, and
that we shoulde willingly contemne
the worlde, and set at nought this
transitorye lyfe, erecting and lifting
hope our myndes, soules, and hartes
vnto the almightie God, earnestly
affecting the glorious & euerlasting
lyfe, with frequent desire from the bot-
tome of our hartes. Our forefathers
whiche in times past tasted but berpe-
tyle of this glorious and heauenlye
sweetnes, did yet abandon all earthly
vanities, abhorred the delight of the
worlde, despised and quite forgot this
transitorye lyfe, most painfully labou-
ring with all diligence to obtayne the
unspeakable pleasures of heauen,
greedely thirsting for eternal blisse,
saying with the Apostle. O wret-
ched man, who shal deliuer me from
this

The manner howe
this mortal body. My desire is to be
dissolved, & to be with thee, O Christ.
For as the hart desireth to come to
the fountains of sweet waters, so doth
my soule, O Lorde, desire to come to
thee. Although death bringeth vnto
vs such and so many pleasures, and
that through it the soule is carried
thither where it shal shortly be,
yet we ought not to dispute nor re-
gion of y^e rest of our life, which is pre-
scribed by God, neither ought we to
bee the faulters of promises of our
eternall death. For as we cannot know
that by this our appointment we
ought not to be the losers of our
ende before the time appointed vnto
vs by God. Whereby I iudge him to be
altogether forgetful of himselfe, and
little to reuerence his owne state, that
thinketh his time in this world to be
but short, feeling it is sufficient to liue
a short time and small age, so that he
spende the same in doing well. For
what matter is it whether one dye
D. 103

pong

young or olde, for so much as the number of yerres, nor length of tyme, do make, neyther blessed nor vnblessed, happy nor unhappy. And that by coming to death (the ende of al human kinde) we shal arriue in a safe porte & quiet harbor we, free and safe from al the dangerous stormes & troublesome broyles of this worlde.

The death of the iust man.

Nothing ought to be more wished for, then to be in the handes of God, wherein the Soules of the iust quietly rest. They death is acceptable to the Lorde, if a man maye call that death, which is the greatest pleasure y^e can happen to good men, for it is to them the ende of labour & care, the winning of victorie, the way of lyfe, the entrie into perfect securitie, and ioyning of the soule to God y^e chiefe goodnes, which is of al other the greatest rewarde that men can haue. The departing of the iust man

E. j.

from

The maner howe
from this lyfe, is the byage and pas-
sage from trouble to rest, fro paynes
to glozy, from pouerty to a kingdom,
from feare to securitie, from grieve to
ioye, & from death to that lyfe, which
onelie ought to be called lyfe. And to
conclude, death is nought else vnto
him but an escape from prisonment,
a returne from banishment, a finish-
ing of labours, an arrival to the port
of rest, an ending of pylgrimage, a
lyghtning of his burden, a deliue-
rance from a ruinous house, an en-
ding of euylles, an escape from daun-
gers, and paying to nature his due-
tie, and entrey into his countrey
of euerlasting ioye and glozie. By
meanes whereof that daye wherein
the Saintes departe hence, and are
receyued into Heauen, is commonlie
called their natall daye, for that
when they departe hence, then doo
they begynne to lyfe, and by dying
in this worlde, they enter into a bet-
ter.

The

The death of a sinner is most wretched of all evils, for thereby he loseth the worlde, the greatest aspect & familyer fellowship of his best beloved: also by it his soule is severed from the body, & is condemned to abide in affliction of hell fyre. For the paines of one condemned soule is farre worse & greuouser then all tormentes of all the holy Martires, yea though they were all gathered in one. For the sinner hath horror & feare at his departing, grieve & sorow in his journey, shame and confusion in the sight of God the byright iudge, & incredible terror, & dreade in departing from this lyfe, & entring into an unknown Region, wherein feareful spyrites & wretched Angels meete the soule, and put it to eternal paines.

The goodes of the wretched are divided into thre: first, his soule to the diuel: his body to the wormes: & his temporal goodes to his heyres.

C.ii.

which

The manner howe
which are commonly ingrateful, and
too prodigall. *170*
The dangers of death. *171*
The diuell both with all his engines
and snares seekes to intrep mans
Soule at the very holowre of death (if
God of his speciall goodnesse assiste
him not) tempting him by the of the
verity of his faith, & perswading him
to forgo the same, putting him in re-
membrance of his committed offences,
thinking with the greatnes of them
to bring him into dispayre. And at y
same instant, comonly a pang more
painfull then tongue can tel assaileth
him, which is, the separation of the
soule from the body. That paine is
so great, that as then he can remem-
ber nought els but the deadly pages
of death only. Therfore it is written,
In death (O Lorde) none remembreth
thee. And Saint Augustine sayth, The
sinner is stricken with such an inadi-
uersity, that dying he forgetteth him-
selfe, who whilst he liued remem-
bered

hied not. God in Saint Barnard also
 treating of the house of death, Cur-
 sed spirits (sayth he) watcheth at
 my doores, and horrible diuels at-
 tends my coming; so that I dare
 not goe forth. Surelie I am not able
 to escape their handes; unless the
 Lord defende me. But he who
 redeemed me will defende and saue
 me. How eue should comfort our
 selfe that be in daunger of death.
 To the end that every man might
 learne the right waye howe to dye,
 I have gathered together these few
 lynes following out of dyuers good
 Authors.

Three exhortations to the sick.
 Consider good Brother that all
 men; of what condition or degree
 soeuer they bee; must once dye; some
 sooner, & some later, according to the
 tyme appoynted them by God; to
 whom we are al subiect (to paye bu-
 to nature hir fees) whensoever his
 C. iii. omni-

The maner howe
omnipotencie that thinke good, who
hath appointed this worlde unto vs
as a bayting inne, and not to be our
continual dwelling place. There is
no cause therefore why you should so
much affect this transitory life, for by
how much the longer your life is pro-
longed, by so much & more your tynes
are increased. And as elder you grow
in age, the more your offences are
multiplied: for every day vice increa-
seth, and vertue decayeth: use bought
therefore to be the more willing to
dye, for by flytting from this poore
mortal life, we shall come to the eter-
lasting and blessed life.

2. Acknowledge good brother most
thankfully: Gods bountifull goodnes
towards thee in that that hitherto
of his unspeakable mercie he hath
permitted thee to lyue, yea & for that
at this present extremitie of death,
his highnesse hath graunted thee
thy perfect senses, reason, and under-
standing, whereby thou mayst ac-
knowledge

knowledge thy bounden duety vnto
his heauenly Maestie. And in that
he hath not oppressed, not p̄sented
thee with sodaine death: and for that
also he hath of his merciful goodnes
called thee vnto his true and vnfaig-
ned faith, through which by his help
thou shalt be brought to his euera-
sting kingdome and eternal inheri-
tance. For this and al other his in-
numerable benefites, geue vnto his
highnesse most hartie thanks, and
altogether betake thy selfe vnto his
endles mercie, humblie crauing par-
don of him for thine offences.

3. Consider that God the father
hath geuen and p̄ceded his welbelo-
ued sonne, in whome he tooke great
delyght, to be crucified and tormen-
ted with innumerable tribulations,
toritures, and paynes, and to suffer
most vyle & bitter death for vs most
wretched sinners. Seeing therefore
thou hast in this transitorie life com-
mytted & done innumerable synnes

The maner howe
and haynous offences, which deser-
ueth farre greuouser and greater
paynes and punishments then bee
assigned vnto thee. Thou oughtest
therfore patientlie to beate y^e paines
and panges of this thy deserued dis-
ease and death.

Christ for thine offences most vol-
luntarie and patientlie suffred death,
and the holy Martyrs and Apostles
with al theyr minde moste willingly
embraced death for his names sake.
Knowe thou therfore, that what
maner of death soeuer thou suffrest,
is muche lesse painefull then theyrs,
for wylt thou, nyl thou, die thou must,
therfore in the name of Christ good
brother take it patiently.

Questions to bee asked of him that
is sicke, by the Minister or
any other godly person.

Wylt thou lyue and dye in the
true fayth of Iesus Christe, as a true
Christian?

I wyl.

2. Wylt

2. Wylt thou aske forgeuenes of him
for all thine offences committed against
his holy maiesty, & for that thou hast
not doozthily honoured him?

I doo aske.

3. Hast thou not determyned with
thy selfe to alter thy trade of lyfe into
a better, if it shal please Gods good-
nes y thou shalt escape this disease?

I haue determyned.

4. Dost thou not humblye craue and
beseech him to graunt thee grace not
to decline from this thy good intent,
that thou mayest repentantlye be-
wyle thy former faultes, and that
thou mayst hencefozwarde continue
in al goodnes?

I doo requyre.

5. Dost thou not hartely forgeue all
offences committed against thee?

I doo forgeue.

6. Wylt thou not earnestly aske for-
geuenes of al them whom thou hast
in any wyse offended?

I doo aske.

7. Dost

The maner howe

7 Dost thou not clearely caste out
of thy hart al enuie, malice, & hatred,
whatsoeuer thou bearest to any cre-
ature, and willingly be reconciled in
perfect charitie to every man?

I am willing.

8 Wilt thou willingly restore what
soeuer thou hast wrongfully taken or
withholden from any man?

I will.

9 Dost thou not patiently take in
good woorth these paynes for the
name of God?

I doo.

¶ Prayers to be sayde at the
howre of death.

Into thy handes (O Lorde) I
commende my soule, thou hast
redeemed me, O Lorde God of
trueth.

Jesus Christe the Father of mer-
cy, make mee one of thy seruantes,
helpe mee in my extreme necessitie,
succour my needeful and desolate
soule,

soule, O Lord my god, that it be not deuoured by helhoundes.

For the honour and vertue of thy better Passion, most mightie Lorde Iesus Christe, commaunde that my name may be registered among the number of thine elect.

O my Creator & redeemer Iesus Christe, I yeelde my selfe vnto thee, forsake me not, beholde I flye vnto thee, succor me, and reproue me not.

O Lord Iesus Christe the sonne of the liuing God, put thy Passion, Crosse and death, betwixt my soule and thy iudgement.

Nowe, O Lorde, according vnto thy wyl haue mercy vppon mee, and commaunde that my soule be receyued into thy peace.

Let that sweete voyce, O Lord, sound in the eares of my soule, This day thou shalt be with mee in Paradise.

Howe

The maner howe
Howe to foresee that thinges goe
rightly with anye when
he dyeth

If the sick man doe doubt
of any thing of the
veritie of his faith, put him in
remembraunce of the Apostles and
holy Martyrs, which for the defence
of this true faith have suffered all
kindes of tormentes and paines.

If hee be in dispayre, then tell him,
that although his offences bee never
so great and many, yet the goodnes
of our merciful Lord is much more,
for his mercies do exceede the quan-
titie of all our offences, which hee of
his goodnes offereth in common to
every man, lest hee himselfe doe voyl-
tully refuse the same: for his mercye
is infinite and without number. All
the offences that euer were commit-
ted since the beginning of the worlde
may be numbred, al which are cleerly
washed away with the least drop
of the blood of our lord Iesus Christ,
which

which he shed at the time of his byt-
ter passion. Our Worde God of his
great clemencie was redy to cal vnto
his mercy Iudas, the wickedst man
that euer lyued, when he sayde vnto
him, My freende, Yet for that he dyd
dispayre, he was condemned, and so
sinned moze by falling into dispayre,
then by betraying of his maister our
Saviour Iesus Christ, the immacu-
late Lambe, and onely begotten
sonne of God the Father. And lastlye
put in thy minde, that the forgiveness
of sinnes is an Article of our faith, by
which is signified vnto vs, that how
often and howe greuous soeuer our
offences are, yee by true repentance
of our sinnes yet shal obtayne true re-
mission for them: wherof, whosoever
doubteth, he is no true Christian.
If you see that hee do not pre-
sently yelde vp the Ghost, then reade
to him the hystorie of the Passion,
or some other good and Godly hy-
storie (wherem hee delighted most
when

02 The maner howe
when he was in health (oz the com-
maundementes of God, to the ende
that hee maye with moze perfectnes
repent him selfe, if hee haue oughte
committed agaynst them, I 300 301

If for lacke of speache hee bee not
able to aunswere with wordes,
then let hym aunswere in mynde,
and with outwarde signes expresse
his conscience, for they are (through
Gods mercy) sufficient to obteyne
grace. I 302 303 304 305 306 307 308 309 310

But him no wise in remembraunce
of his wife, children, frends, or tem-
poral wealth, vnlesse it bee necessary
for his spiritual health: I 311 312 313 314 315 316 317 318 319

But him not in ouermuche hope
of bodily health, lest by that meanes
he might withdraue his minde from
the spirituall care that hee hath of
his soule: For by the health of the
soule hee shoulde seeke for the health
of the bodye, onely requiringe it at
Gods hande, if his goodnesse shall
thinke it most meete and beste for his
soule.

soule. For God is a furtherer of the
 patient and wel disposed, and cor-
 poral diseases bring for the moste
 parte langour and greife to the soule.
 We should therefore first prouide
 for our soule, and repent vs of
 our sinnes, befoze we take
 any care of our bodi-
 ly health.

Heereafter followeth a
 breefe Dialogue touching the day
 of Iudgement.

Betweene

Raymundus, and Dominicus.

I haue (my Raymundus) all this
 long time since our laste com-
 munication bene very desirous
 to knowe howe our merciful Sa-
 uour Chryst wyl in the ende rewarde
 euery man. Wherefoze I praye you
 of your curtesie shew me some what
 touching this poynte. Raym : My
 freende

The maner howe
freende Dominicus ; I graunte to
thy request, for it is not conueniente
that we leaue man (of whom hither-
to we haue conferred) vnfinisshed.
Seeing we haue created of hys
creation, and seeing we haue spo-
ken of hys reparation: we wyll
nowe talke somewhat touchinge
his final iudgement. God woꝛketh
three wayes concerning man, that
is to saye, in creation, refoꝛmation,
and in iudging him moſte iuſtlye ac-
cording to his woꝛkes. Seeing then
man is the liuely and magnificente
woꝛke of God, and aboue al crea-
tures moſte lyke vnto his Maker,
he oughte not therefoꝛe to bee leſte
vnfinisshed and vnperfected. And
foꝛ that he can not come to the verie
laſte ende of perfection befoꝛe his life
bee examined and iudged; that ac-
cording to the quality of it hee maye
receyue rewarde at the laſt retribu-
tion, eyther to eternal payne, oꝛ to e-
uerlaſting gloꝛy. Therefore it is ne-
ceſſarie

cessary to conferre in few wordes of
this last and general iudgement and
by certaine natural reasons to them
that is to come. Domi. I beseech you
so to do for I am determined with al
import to heare you. Raym. we will
proue that the iudgement is to come,
by the very nature of ioy & gladnesse
therin selues. It must needes be, that
the iust manne for his iustice shal so
magnificently reioyce, that he can
not reioyce more perfectly. And that
the wickedman for his iniquitie be
cast into heauinesse, as there may be
no greater. And that this may be
done, the general iudgement must of
necessity be pronouced, wherein good
men may receiue al gladnesse and be
praised of all men: and Reprobates
condemned of all men, maye receiue
eternall heauinesse. There are but
two things iudicable, that is, a good
life, and an euill life. And for that
contrary things being put together,
each of them geueth better light to
the

the other. Therefore the general iudgement is to come, whether the good in comparison of the evil, shall most gloriously shine. And the evil in comparison of the good, shall be contaminated with bitter confusio. Domi. This which you say is terrible, and ought to moue the hartes of wicked men. But is this the last retribution of al, or shall this be done to the soule of man onelye, or vnto it altogether with the flesh.

The general iudgement of the dead requireth an vniuersall resurrection.

RAym. I haue saide in the former Chapter, that the generall iudgement appertaineth to mankind, and to humaine nature belongeth both a body & soule. For as there is a corporeall nature and a spirituall nature distinctly: so there is a corporeall and a spirituall nature vniited. And for that this nature is both iudicable & rewardable: it is therefore necessary that it be iudged both in body and soule.

soule. And y^e this may be done, there must be a resurrection of al bodies, y^e as the soule with y^e body, & in the body, hath eyther sinned oz done iustly: for it may like wise with the body receive that that is adioyned vnto it. And because that this last iudgement is the fynal retribution of all bodies, there must therfore be a generall resurrection of all the deade, and the vniuersall iudgement and the resurrection of y^e dead are inseperably linked together in one chaine. Moreover, the resurrection of the deade is necessary for the accomplishment of al. The very children which of themselves haue not offended, for the accomplishment of al, must needes rise with others.

Furthermore, eyther none, oz all shall rise againe: But Christ being man already from death hath risen: Therefore all men shall rise againe. For resurrection is incident to humane nature. Neyther is it

impossible to do that thing which is
once done. As a graine of corne fall-
ling into the earth, being dead, and
growing againe, byngeth fruite
manifold. So Christ being dead
and risen againe, worketh innumera-
ble resurrection of bodies. ¹ That
that resurrection was not
wrought in Christ by vertue of hu-
manity: so neither shal it be wrought
in vs, but by power diuine. The vn-
faithfull men thinke that God is not
able to raise vp liuing flesh out of
dead consumed ashes. As God was
able to bring forth innumerable
kinds of thinges out of the earth at
one: so may hee now easilie raise a-
gain the same bodies which alrea-
dy hath bene, out of their owne ashes.
As the iustice of God requirerh the
same, so the maiesty of his vertue is
able to do the same. Moreover, seeing
God was able to make so many bo-
dies which were not at all, is he not
like wile able to repaire the bodies
loquus .ii. 1 which

which are perished: further more, if
 God hath with his mighty hande
 made some incorruptible bodies:
 wherfore then should he not be able
 to create out of all bodies: and
 to make them any longer: as he doth
 to this day: I thinke I shal greatly further thee,
 if I can by reason of the power and
 bounty of God: prove the generall
 iudgement to come: for seeing that
 God of his owne free will, without
 the request or compulsion of any hath
 created humane nature, when there
 was none: and seeing the small re-
 tribution is a booke to y^e honor and
 glory of God, proceeding from himselfe,
 who hath created God: worketh of him-
 selfe he worketh the same to his own
 honor, and therefore the iudgement of
 this small retribution is the last and
 perfect worke of God touching man-
 kinde: God will openly worke the same,
 by manifesting the great power and
 honor of his velleome, & of his iust-
 ice. His powerfull appearing & rei-

Of Iudgement

king of many bodies, his velle doing
in examining of consciences; and his
iustice in bestowing rewards. This
iudgement requirerh an vprightnes
to be shewed in the Judge, authoritie
of excellent maiesty in his tremenda-
ble sentences; and fullnesse of iustice
& goodnesse in bestowing of gifts, or
of punishmentes. Seeing also this
Iudgement is of great honor: ma-
iesty is requisite that it be done wth
great solemnity and magnificence.
Wherof and powers geuing they
attendants. w^{ch} be comenly such
a Judge to vse in goddome maiesty: and
it behouerh this iudicial power, that
God do appeare and shewe him selfe
to all men; a dreadfull yettifying,
in this and frutfull iudge; and that
God do shew this error according
to his excellent maiesty. All this
w^{ch} he sheweth by his will, and yet they
doo not receiue him with great bene-
diction and reuerence; in beholding
his most excellent maiesty, his velle
done,

done, vertue, and dignity. As this
woorde of iudgement is the last of all
woordes: so likewise the same will be
aboue all his handys woordes, most
pure, most excellent, most solemne,
and most honorable.

Dom. But who is he that shall
be the Iudge of all? I knowe it is
God, but is it God, verie man,
that shall be both Iudge and rewar-
der, which fyrst was the repayer of
all? **Raym.** Euen the same Iesus
Christ the onely Sonne of God, to
whome the father hath geuen all
Iudgement, for that he is the Son of
man, he shall iudge man, seeing he is
man, the repayer & redemer of man.

Q. Of the excellencie of this day
aboue all other dayes.

A. I wil say somewhat of the mag-
nificency of the last day. In this
day the woordes of all the dayes
before shall be gathered together,
and shall receiue their rewarde. In
this day God wil worke more mag-

Hereafter then be hach brought in
 other dayes, as in baptizing the dead,
 and blasing them with oil, and in
 rewarding them with eternal re-
 wards. In this day God worketh,
 & in the other dayes men have to sou-
 ght at their works. In this day God
 will shewe the workes of his power,
 will done, iustice, vertue and good-
 nesse, completing all his workes in
 most excellent and with glory & honor.
 In this day will be the day of feare & tri-
 butations, & be a bite the wicked,
 but a day of ioy & glory unto the iust
 and goodman. This day ought to
 be alwaies in our remembrance.
 And we ought to direct the workes
 of all our dayes unto this day, and to
 geue our selues to far forth as we
 may unto iustice & vertue, least at
 day before so great a Judge, and in
 the sight and meeting of all men and
 Angells, we be confounded. As here
 as there is no memozye of this day,
 there remaineth inconstancie, malice,
 and

and all wicked and peruerse woordes.
And because that this most magni-
ficent Judge cannot erre, neither be
corrupted nor deceaued, for that he
searcheth the reines and hearts of all
men, who seeth althinges & neglec-
teth nothing. Therefore remembri-
ng these things alwaies, & putting this
day before our eyes, we ought to do
that which is good. Raim. We haue
gathered out of þ which you haue
saide, that there shalbe a perpetual
seperation of the good and the euil,
thone fro thother. Those which haue
take themselves to Lucifer his wor-
ked will, makinge themselves his
members, shalbe w him condemned
to euerlasting fyre. And those which
haue folowed Christ our lord shalbe
w him take vp to euerlasting glory.
The reprobates shalbe plunged in
a moste deepe bottomlesse pitte: and
the cholen shalbe lifted vp to þ high-
est heauen. They shalbe geuen to the
fyre, and those to pleasures. They
shall

Of Iudgement

shall have devils to their fellows, & these shall be accompanied with Angels. They for extreme tribulation shall roare, & these for the greatnes of their joyes shall geue hartye thanks. A most thicke and eternall darkenes shall be alwaies cast upon them, & to these God shall be an everlastinge light, & the lambe shall be their light.

Now you have that which you required. Gather therefore by these the full and last finishing of man: for if he be adiudged good, the best of all shall be allotted unto him, that is, to be with Angels in y^e kingdom of heaven: But if he be adiudged evil: then shall he continually possesse the worst place of all with the devils in Hell. Dom. Nowe, seeing that I am come to thende of all these things which I sought for, and to the very last retribution, I geve you moste hartye thanks, for that you have vouchsafed to graunt to my requeste, and for your labour and industry, whereby you

you haue most effectually instructed
me duringe my lyfe. I wil also per-
seuer in this most holy instruction,
rememberinge my selfe to bee
made by my redeemer, and farre ex-
alted aboue other creatures. And I
being through mine owne pride and
disobedience, shidden and false becom-
e with a thousand other calamities
intercepted, am redeemed & restored
again by Christ hauing compassion
vpon me, and by him referred to re-
ceiue eternall rewarde. FINIS.

The thirde thinge worthy
to be remembered is, the payns of hel.
Christ hath his fan in his hand,
wherewith he will cleere his barn floure,
and gather his wheate come in-
to the same: and will burne the chaffe
with vnquenchable fyre. And by
the same of our Lorde Iesus
Christ, is understood his iudiciall
power and iudgement. And by
this Barne floure is understood
the

the Church, or humane kinde: As by
the wheate is signified his elects:
By the Chaffe the reprobates: & by
the Barne is vnderstode the kingdome
helethall. The sense of these
wordes is, that as by the sainte the
corne is made cleane, & as the chaffe
is blowen away, & the corne left: so
the son of God wil purge his church,
to be cleane (amongst the chosen & the
tuff) the reprobates and wicked are
mingled: but in the day of iudgement
they shal be severed one from another,
in place & rewards, as now they dif-
fer in conuersatio. The vngodly are
rightly called the chaffe, because they
are vaine & light & followe the moti-
ons of their mindes. The vertuous
are compared to the wheate, for they
are the fruite of Christ, borne in the field
of the Church, & is regenerate of wa-
ter and the holy ghost spiritually, li-
uing in charite, & abounding in diuine
grace & heauenly gifts. They are
transferred from the vaine flower of the
Church

Church militant vnto y^e barne of the
triumphant church. And the wicked
being the childre of Babilon (which
is of confusioⁿ) they are hurled head-
long into a fornaice of burning fyre,
and eternall damnation.

And so: y^e hether to we haue trea-
ted of death & iudgement. I mene to
set forth a shadowe of the paynes of
hel, to hereby the heauily Ierusalem
maye appeare the excellenter.

Whoe is able to expresse the tor-
mentes appointed for the un-
godly and euill liuers, in that deadly
place called hel? What other thinge
can be there but continual flames of
fyre, eternal tribulatioⁿ, & infinite ca-
lamities of all euils? Burning fouds
that run from stinking fens fill bp all
places therein, There dwelleth wic-
ked and vgly Angels, headed and
winged like dragons, with flaming
eyes, casting of fierye dartes, whose
teeth are more long & sharpe the the

Ele:

Elephants, toher withal they pinch,
 gnaw, and torment, moze greuous
 the both the Dragons taile, whose
 lookes bytugeth somme feare, gre-
 uous paynes, and fearful death, **1101**

Oh, I woulde to God that death
 might ende these painefull extreni-
 ties. But alas, se yet another that doo
 greuouser then this: The soule shal
 stil liue, & be alwayes vnder the rule
 & gouernance of cruel tormentors.
 And further, beinge gnawen with
 Serpentes, changinge their holdes,
 they do with new bitinges a fre she
 from time to time torment and teare
 þ soule in peeces. Dragons shal the
 deuoure the lips of the blasphemers,
 & the Cockatrice with greedy teeth
 shal sunder & teare in peeces þ bow-
 els of the wicked. All kinde of horri-
 ble beastes wil there torment wout
 ceassing, the soules of þ misbeleues.
 Howling & bewailing, lamentation
 & roaring do the continually sound,
 fearful scryches, and confused cries
 are

are there in al places sodenly rayled.
Whiche roye is procured by the cruel
force of tortures, and is thurst forth
by the strength of burninge flames.

The same tribulations wherunto
soules are receiued be without al end
and measure. For the soules are con-

tinually consumed with the broiling
heate of fierce flames, and beeing
thoroughly burned, are againe and a-

gainc tormented in new kindled fy-
res. There are woormes that neuer
dye, fire that neuer quenchech, and
continuell gnawing of teeth.

There is in hell deadly colde, conti-
nual ffe, cruel hunger, vnmeara-
ble thirst, perpetual sorow, raging
pestilence, vnceassable punishments,
continual darkenesse, and nightes of
horrible obscurenes. The miserable
soule findeth there no rest, but is tor-

mented with al kinde of tormentes.
There is mortall death, defectiue
lacke, & endlesse ende. What faythful
man can then but tremble to heare

and

Of Hell.

and knowe of such paynes.

Deliver vs we beseeche thee good
 Lord from that lake of misery: ob-
 scure place, and darke world covered
 with the deadly cloude of death;
 wher no order is obserued, but an ea-
 uerlastinge horroure. Stir vp our
 hartes, moste merciful God, unto
 true fruites of repentance. We hum-
 bly beseeche thy Maiesty, to deliver
 vs from these eternal paynes.

See here, how great, how incom-
 parable, how unmeasurable, & how
 perpetual the miseries, paynes & in-
 felicities of the condemned are. He
 which wil not be terrified by these
 descriptions is blind & hard harted;
 neither hath he anye spiritual sense;
 but is rather altogether deade: Let
 him notwithstandinge looke aboute
 him, and rise from the depth of his
 sinne, lifting vp the eyes of his hart,
 to consider these things.

And the yf man which as yet de-
 lighteth in sinne, let him impresse the
 confide-

consideration of these things to his
minde, that at the least, by the horror
of them, hee maie bee withholden
from vice, and directed to vertue.

He also which already hath begun
to enter into the way of vertue, let
him by the due consideration of these
things cast off all vntableness and
vnbeliefe. And let all true believers
cast out and banish forth with hor-
ror and hatefulness, all the delectati-
ons of the fleshe, and vanities of the
world, through which they come to
so great calamities in hell. FINIS.

Hereafter followeth cer-
taine meditations of the Heauenlye
kingdome or the loyes of Heauen.



W e oughte so to liue in this
worlde, that when our
bodies begonne to become
subiectes to woormes in the
Sepulture, then our soules should
begonne to be glad with Saintes in
heauen,

Meditations Of the

betwene, directing of spyrtes thither
whither it continually aspyeth. We
ought to hasten our selues thither,
where we shall alwayes lyue; and
where we shall be death no more.

If we do any thing at all of this
vading and transitory life; which at
no tyme is void of cares and labours;
and that by eating, by drinking, by slee-
ping, or any other recreation, scarce
can we at any tyme satisfy the neces-
sity of the flesh.

By how much the more ought we
to desyre and wishe for eternal life,
wherein we shall abide nor suffer no
loboz or payne, where there is con-
tinual health, eternal felicity, hap-
py liberty and perfect blysse, where
men shall be like vnto the Angels of
God, and iust men shall shine as the
Sun in the kingdom of their father.

How thinkest thou then of what
brightnes will the soule be, when the
body shall possesse the light of the Sun?
In that place there is no heauinesse,

no

no sorrow, no griefe, no feare, no la-
bour, no death, but a perpetual health
and everlasting bliss.

In which eternal kingdome, there
is no malice nor misery of the flesh,
no disease, no lack, no hunger, no thirst,
no cold, no heat, no wearines of fas-
ting, no temptation of the viceroy, no
will to sinne, nor power to do evil,
but a quiet habitation of pleasure &
triumph, where men in the society of
Angels shall continually dwell with-
out any infirmity of the flesh.

There is infinite joy, eternal blisse,
from whence none shall be removed
that once can enter therein. There is
the rest from labours, peace to the
enemy, a new kinde of pleasure, a se-
curitie of eternitie, causing a metuat-
ious delight and exceeding pleasure, in
the beholding of God. who is he that
that had not seeked and desired by all
means possible to be a dweller there
both for the desire of peace, joye, and
eternitie, & for a perfect sight of gods

The desire the soule hath to the
Heavenly iudgement
O Spirituall Hierusalem the holie
citie of God. happy were my soule
if I might obtaine to behold thy glo-
rie thy gates thy walle thy streets;
thy innumerable habitations; thy
most noble citizens; and thy omni-
potent king, in his maiesty & glory.
For thy walles are made of preti-
ous stones, thy gates of excellent
margarites, thy streets of most pure
golde, wherein that sweete song. Al-
leluy a is incessantly songe. Thy ma-
nifolde mansions are founded upon
square stones, and builded with sa-
phyres, covered with golden Cedars;
wherin no wicked man entreth, nor
sinner dwelleth. O heavenly Hieru-
salem, thou art sweete & beautifull in
all thy treasures and delights. There
are no such miseries in thee, as here
feeble, abid & suffer in this poore & mi-
serable life. There is in thee no darke-
nes, no night, nor change of times.
The shining of y^e Moone, the twink-
ling

king brightnesse of the Sun geueth
 not light in thee, but only the God of
 God, the light of light, and the Sun
 of iustice geueth light in thee. The
 whyle & immaculate Lamb, a most
 beautiful light is thy light: thy bright-
 nes & goodnes is an endles contem-
 plation and beholding of thy moste
 beuotiful king: The king of kings is
 in the middell of thee, intoned on
 ech side with his beloued chorde. In
 thee are legions of Angels singing
 of sweete hymnes, in thee are & felow-
 ship of heauenty Citizens, there res-
 ech the sweete Tolentye of al such as
 retorne from this miserable pilgri-
 mage into thy glory, & p'olident co-
 pany of the prophetes dwell in thee,
 there are & whole number of & twelue
 Apostles, and there is the victorious
 army of innumerable martirs, there
 are true, perfect & holy men and wo-
 men, which haue vanquished & plea-
 sures of & world, and the infirmitie of
 the flesh. Ther are yong childe and
 maydens,

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maiden which have passed over their
yeres in holines of life: ther are they
that have escaped þ snares & nets of
pleasure and sensuality. Every one
reioiceth in his degree though not e
qual in glorie, yet lyke in loves and
gladnes: for there reigneth perfect
charity; and God is al in al, whom
without rest they see continually; and
still in beholding him they love increa
seth, they love & praise him: al they
worketh is to the playse of God with
out ende intermission, or labour.

Happy were I, yea, most happye;
if I could obtaine after my departure
from this life, to heare þ song of hea
venly melody, which is song by these
hevely Citizens, & happy companies
of blessed spirites, in the land & praise
of the eternal king. Most fortunate
and blessed wer I, if I my selfe could
come to sing that sweete song, and to
stand neere my kinge, my God and
captain, & to behold him in his glorie
and maiesty, as he himself hath bou

ched:

ched safe to promise, saying: father, I
will that those which thou hast geue
me, be with me, & thy way see that
excellēt puresnes & I haue with thee,
befoze the constitution of the world.
Let him who ministrerth vnto me, fol
lowe me, & where I am, there shall my
seruāt be. And again: he that loveth
me, is beloued of my father, & I will
loue him, and shew my self vnto him.

Howe plentifull of al goodnes, and
howe large of all euill, he becom
eth & dwelly Hierusalem is, and of

O My soule, let vs retorne vnto the
heauenly citie, wher in we are re-
gistered & appointed to be dwellers,
as the felowes of saines, and hous-
holde seruantes of our Lord, heires
of God, and coheires with Christe
our Saviour. Let vs consider so far
as possible we can, of the felicitye of
that holy Citie, saying with the pro-
phete, O what glorious thinges are
sayde of thee (O thou Citie of God)
for thou art the habitaunce of al those

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that reioyce and be glad. for þat fill-
led with ioye. There is no olde age,
nor miserie of age in ther. There is
none maimed, lame, crooked back, nor
deformed in ther, for in ther al men
grow to full strength and perfectnes,
yea unto the very yerres of our Sau-
our Chyist. What life is happier then
that life, where there is no feare of
povertie, nor weakenesse by disease.
Ther is no anger, hurt nor enuy, no
couetousnes nor ambitious aspiring
to honoꝝ, nor power, pricketh þe mind
of any that dwel in that holy Citie.
The feare of the deuil & his dangers,
and the terror of hel is far absent fro
thee. The death neither of body nor
soule is feared in ther: but a pleasant
life rewarded with immortallite.
Ther wil be then no euill peace shal-
be there proclaimed in euery place,
and al discorde shalbe quite forgot-
ten: for the reconorde of the holpe
(saintes is one. All thynges shalbe
repleat with peace and gladnes, tra-
quility

quallitie, rest, and a continual excellent brightnes, farre unlike to this which now we see. And by how much the better ech one liued in this world, be that in that world be by so much the more the better. For it is read, that that Child needeth not the light of the Sun nor of the Moone, for there the Lambe is their lampe, and the omnipotent Lorde geueth them light. These Saintes do shine like Startes in perpetual eternitie, as the purnesse of the healiens that geueth light to many. *Isa. lx. 1.*

Wherefore, ther is no night nor darkness, there is no contrary meeting of cloudes, no extremity of colds nor heat, but a wonderful temperatenes of all things, which no eie can see, no ear can heare, nor heart imagine, sauing only those who enjoy the same, whose names are writt in y^e booke of life. And y^e which excelleth this, is the felowship of Angels, Archangels, and al the vertues of heauen. To behold

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hold the Apostles, Martirs and prophetes, and to see our forefathers, al these are glorious; But, to behold p^r perfect countenance of God, and to see his incomprehensible lighte, is a far excellently glorie. For when we shall see God in himself, then that we see & haue in our selues that which continuallye without ende we shall contemplate and beholde.

(A supposed description of the heavenly Hierusalem)

O Beloued countrey, O heavenly citie, what can be sufficiently written or belene of thee, for that in thee is that goodnes, loy and solace, that eyes see not, that eares here not, nor minde of man can so muche as once coniecture for which so many legions of Martirs haue most willingly suffered death. Thy gates do glister with chole stones most precious, thy streetes are paved with burnished golde, thy walles are made of most precious stones, in thee are in-

cluded

estima-

estimable pleafat gardens, alwaies
greener then the fields of Thessalie,
wherein fresh flowers, & dainty blo-
sets do continually bud & grow. In
thee unspeakable sweete odours of
Cinnamon & Balme do alwaies ple-
asantly breathe and smell. The beautie
of al things do increase in thee with-
out lacke, remaine without fading,
abide without corruptiō, & without
chaunge do eternally continue. In
thee is al temperatenes & purenes
of ayre, farre exceeding the capacite
of mā. In thee is peace & rest surpas-
sing measure. In thee is everlasting
day, & one spirit of al things. In thee
is certain assurance, assured eternity
eternal quietnes quiet happiness, hap-
py pleasure, & pleasant mirth. Just
men do shine in thee as the sun. No-
thing can be wished, loved oz sought
for, but it is in thee to be founde, & in
thee onely is contained, which no
where els can be had. O what glad-
nes without offence, what floods of sin-
cere plesure, w bottomles plesure of
Sweete

Meditations of the

sweete delectatiō is it, to behold the
God of Gods in Sion, to looke vpon
the incōprehensible glory of the holy
trinity, & to taste of p̄fect sweete-
nes, from which cometh al goodnes
to humaine kinde: what a pleasure
is it to behold the maiesty of God, to
be in p̄ perpetual company of p̄ bles-
sed troupes of Angels, with p̄ sancti-
fied Apostles and Martyrs, with
holy and blessed virgins, to know al
the Citizens of heauen, and alwaies
to reioyce in eternal felicitie: O my
soule, loue this blessed palace, and in-
wardly affect the same, which with
fleshy eyes cannot be seene, but on-
ly with the eyes of thy faith. Beleeue
that which thou seest not, to the ende
that thou maist sometime obtayne
that which thou beleeuest.

Of the perfect and absolute ioy
in the enioy of eternall lyfe.

My God, my Lord, my hartes de-
light, tel vnto my soule, if this be
the ioy that thou hast spoken of vnto

vs by thy sonne. For I saidest; Alke, & you shal haue, to the ende that your ioyes may be perfect. I haue found a certayne kinde of ioy, yea, moze then perfect: & yet, although man hath a perfect hart, a perfect mind, a perfect soule, and that man is al replenished with ioy. Therz resteth yet another ioy, that aboue measure passeth this, for al ioyes cannot be contened in him that reioyleth, but al those that reioyce, shal enter in the ioye of our Lord. (But truly that ioy, wherewith thine elect reioyce, cannot bee seene, heard, nor be copassed within the capacity of man.) Therefore, O Lord, in al these my sayinges, I haue not so much as once thought vpo any part of the ioyes of thine elect. They shal in al places so much reioyce as they loued thee: and so much loue thee, as they acknowledge thee their Lord. No eie can see, no young eie tel, no eare can heare, nor hart can think (in this life) how much they acknowledge & loue

loue thee in the life to come. I beseech
 thee O Lord, & I may loue thee & re-
 ioyce in thee. And though I cannot
 come to that perfectnes in this lyfe,
 yet graunt that I may from day to
 day so increase thereto, that I maye
 after this life, come to the full perfect-
 nes thereof. Let me so profite in this
 knowledge, that in time to come I
 maye be perfectly instructed therein.
 Let thy loue good Lord, so increase
 & grow in me that I may be therein
 perfectly grounded in the life to come.
 Graunt, I beseech thee, & I maye so
 reioyce in hope, as that I maye per-
 fectly reioyce in thy after this world.
 O true & euerlasting God, graunt I
 beseeche thee, & I may receaue that
 which thou hast promised me, that is
 that my ioye maye be perfecte in the
 world of worlds, & that in the meane
 time, my minde may remeber & saue
 my tonge may speak thereof, my hart
 may loue it, & & my mouth may talk
 thereof. Let my soule hunger for it,

my fleshy desyre it, and all my bodily
substaunce feruently requite it, tyl
such time as I do enter into the ioyes
of my Lord my God, where I shall
remaine for euer.

A prayer whereby thou maist be
instructed vp vnto the desire
of the heauenly thinges.

O My God, O the sweete life of my
soule, O my true health, O my sal
uation, O my onely eternal, unchan
geable, and chiefest goodnes, what
other thing besydes thee ought I to
looke for, or aske for, what haue I not
at thynges, if I do possesse thee, who
hast created al thinges. There is no
thyng of any estimation, but onely
such thinges as thou hast made. Be
holde the beuty of the Angells, of
blessed soules, of mortal bodies, of
brutish beastes, the brightnes of the
heauens, Statues, Sunne, Moone,
and Ayre, the Sea, Earth, Planets,
the flowets, precious stones, metals
and colours, sweetenes of al soundes
and

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and odours, and the delicate taste of
 al sweete thinges proceedeth onely
 fro thee, O Lord. Whatsoever grace
 of comelines, pleasures, finenes, sweet-
 nes, vertue, dignity, or riches, consti-
 steth in any creature, the same pro-
 ceedeth from thee, O God, and al
 thinges abundantly flowe in thee
 without any lacke. 106
 Thou art the chiefest beuty, & chief-
 est pleasure, & chiefest desyre. Thou
 most abundantly dost containe in thee
 al beuty, goodnesse and pleasure al-
 waies greener & flourishing, & al good-
 nes is far more excellent in thee, the
 me may see or proue in any of thy cre-
 atures. O Creator, most excellent, &
 art y. pleasure of althinges, thou art
 the abundant fildes of perfect ioy, &
 the bountifull sea of holy delights
 & pleasures, thou art y. light of incre-
 dible cleerenes & passing brightnes,
 O beutiful, eternal, & incomprehen-
 sible light. That which they do see,
 heare, taste, smell, or feele, which are

intwinedly ioyned vnto thee; thy holy
eternall pacenesse of heave (wherof
they yet remain in this present world)
can with no thing be expressed. The
loving and sweet natures; the daintye
kisses of the mother; the sweetly she
appealeth the weeping of her comfort
child; her soft the tender; the sweet and
pleasant counsailes of the husband
to comfort his young wife; in all but
shadows and vnder value to respect
and consider the light of the sweetest
brarmonies; wherewith thou hast
Lorde, hast filled the world of those
that lurke here. Is it a people blessed
men can be so blessed and happy; and
that they can be such inexpressible
incomparable goodnesse. Whoe se
thee but in a dark shadowed glasse:
how much more happier then ought
we to iudge of thy holy citizens. Who
see thee face to face, from whom flow
eth founts of pleasure more sweeter
then honey, who are perfectly vnited
vnto thee, drowned in a bottomlesse

eye of eternal delights. O those thy
 dear beloved children doe none most
 manifestly knowe and in themselves
 manifestly feele howe muche (O
 merciful father) thou dost fauour and
 loue them: and from the beginning
 hast loved them. Thou, O Lord,
 most willingly broogst and helpest
 them all. Thou dost lighten all mine
 moste pleasantye with the light of
 thy brightnes. Thou dost continual-
 ly moste kindly and effectually
 talke in the secret booke of every
 man. Thou dost drawe the heartes
 and good wills of all men vnto thee
 with an incomprehensible sweetenes
 and freuent affection of charitee. And
 thou dost qualifie gladden, refresh,
 and satysfie with a delicate deli-
 cious companye, the heartes
 and willes of all men. And to saie of
 Eternal God, thou art all in all
 in that moste holy Citie of new Ier-
 usalem. That is the happy day, and
 the singuler day, the onely true daie,
 where:

Heauenly kingdome.

55

whereof thou, O Lord Iesus, haste
thus spoken vnto thy disciples. (In
that day you shal knowe that I am
in my father, and you in me; and I
in you.) O daye so much wished for,
with most hartly desire, wherein the
holy soules shalbe vnited vnto thee,
O God, and shalbe inspyzed with a
meruailous light of wisedome, and
transformed into the brightnes of e-
ternal glory. O Iesus, graunt, I be-
seeche thee, that so long as I am in
the darkenesse of this perigrination,
that the eyes of my minde maye be-
holde and contemplate the most sy-
ning light and brightnesse of thee, O
God, and that I may alwaies please
thee my Lord and God.

Man wisheth for tribulations of this
worlde, to the ende, that he may
the more earnestly desire
the kingdome of
heaven.

O My soule, if wee must every daye
suffer toymnts, yea, and a longe
tyme

H.ij.

ty me

Meditations of the
time abyde the vexations of this
worlde, to the ende that wee myght
see Christ in his glozy, and be toynd
in the felowship of his Saintes? Is
it not conuenient that we should pa-
cientlye suffer al kynde of paines, to
thende that we myght be partakers
of so great goodnesse and glozy? Let
wicked spirites prepare theyr snares
and temptations, let sicknesse wea-
ken the bodye, let apparel trouble
the fleshe, lette laboures oppresse it,
lette longe wakinges forewatche it,
let this manne exclaime against me,
let that manne disturbe me, let colde
benumme me, let heate burne me, let
my conscience pricke me, let the head
ake, let the heart broyle, let the sto-
mach be ouercome with superfluous
humours, let the visage waxe pale and
wanne, let al the body be weakned,
let my lyfe be ended in sorowe, let my
yeres be consumed in sighes, let cor-
ruption enter into my bones, and let
my bowels gush out vnder me:
what

What care I though al these come
to passe, so that I may in thende and
day of trybulation, come to reste, and
ascende into the felowshippe of those
that are already preferred vnto glo-
ry. How great wyl the glozpe of the
lust be, what exceeding gladnesse wyl
be amongst them, when they faces
shal shine as the Sunne, and the
Lorde in the kingdome of his father
beginneth to place his people, eache
one in his degree, and rewardeth e-
uerpe one according to his merytes,
geuyng them in steede of earthly
thinges, heauenly goodnesse: for tem-
poral thinges, eternal rewards: and
for smal thinges, great & ample gifts.
Truely, it wyl be a heape of felicity,
when the Lord shal lead his Saints
into the glozpe of his father, and cause
them to sit in celestial seates, where
God is al in al. O what a pleasaunt
happines is it to see the Saintes, to
be with Saintes, and to be Saintes
our selues, to see God, and to enioye

Meditations of the

God him selfe for euer and euer.
Let vs therefore thinke vpon these
thinges with al our heartes, affecte
them with seruent desyre, that wee
may be the better able with speede to
come to them. If thou my soule per-
adventure wilt aske, by what helpe,
or by whose merites maye this be
done: Christ yelded himselfe to death,
to the ende to winne thee vnto the
kingdome of God his father, Yelde
thy selfe therfore vnto him, that ther-
by thou maiest bee of his kingdome.
And let not synne haue dominion, nor
reigne ouer thy mortal body, but let
the soule be occupied in searching for
euerlasting life.

A prayer that we shoulde repose
ourselues in God aboue
all thinges.

O Iesus, graunt, I beseeche thee,
that I maye rest and repose my
self in thee before any creature, before
al glory, honour, power, dignitie, and
consolation, ouer and aboue al hope:
and

and promise, yea, and aboue all the
 angels, archangels, and aboue all
 the hoste of heauen, aboue all things
 visible and invisible, and chiefly, for
 that thou art my God, yea, thou art
 mine onely God, excelleng al other
 thynges; for thou art the highest, the
 moste mightie, thou onely art the ful-
 lest and perfectest. O when shall I be
 fullye gathered vnto the, that I may
 forsake my selfe, and let howe I deere
 and pleasantly thou art, O Word my
 God, O Iesu, the brightnes of eter-
 nal glory, the comfort of the wander-
 ringe soule, my mouth is bent to-
 wards thee without speaking, and
 silence speaketh vnto thee. How long
 wilt my Lord my God with drawe
 himselfe from comming vnto thee?
 come vnto me thy seruant, comforte
 me O Worde: thy rust toothe thy ge-
 ping hands, O God, and deliuer me
 thy seruante from these troubles.
 Come, come, for without thee there
 can be no rest nor day, nor quiet houre,

Meditations of the

Thou art my sowe, and without thee
I am unfurnished. Beholde a poore
wretched home. I am imprisoned,
and my selfe laden with Gyres, tyl
thou deliuer mee, and refresh mee
with the light of thy presence. Thou
gost others searche thee at leysure
whensoever it shal please them. But
continuallye nothing shall please
mee but thou my Lord, and God,
my hope and eternal health. Blessed
be thou O Lord, which hast done
this goodnesse vnto thy seruant ac-
cording to the multitude of thy mer-
cy. What can thy seruant saye more
vnto thee, O Lord, but humble him-
selfe in thy sight, & be alwayes mind-
ful of his iniquitye and unwor-
thines: for in al the wonderful thinges
of heauen and earth, there is none
like vnto thee. Thy workes are excel-
lent, thy iudgements are bright, &
by thy prouidence al thinges are go-
uerned. O father of velle dome, laude
and praise be vnto thee. My mouth

my soules, and al my powers shall
praise thee without ceasing.

The soule feruently wisheth
to be in the house of
the Lorde.

O House bright and beuotifull house
of the Lord, I am delyghted with
thy comelnesse, the habitation of the
glory of my Lord, & owner and buil-
der of thee. All my wandring perigri-
nation tendeth towarde thee, both
night and daye, my heart coueteth to
come vnto thee, my mynde is full ye
bent towarde thee, my soule doeth
feruently desire to come into thy ble-
sed company. I speake this vnto him
who made mee, and possesseth me in
thee: for he created both thee and me.
I do not aske thy companye and the
syght of thy wonderful purenesse,
through mine own merites, but thro-
ugh the blood of him that hath re-
deemed mee, whereof I doe not dis-
payre. I haue erred (I confesse) like a
strayed sheepe, and my dwelling is

Meditations of the
prolonged. I am cast from the face
of thee, O Worde, in blyndnes of eyle,
wherin I am expelled from the ioyes
of Paradise. I doo with sorrowfull
verse and vnmesurable lamentati-
ons, daily bewaile the miseries of my
captiuitie, when I doo call thee to re-
membraunce, O spirituall Hierusa-
lem, and whilst my feete stande in
the excellent and beautiful Sion, not
yet able openeye to see the innermost
partes of thee: but yet I hope to be
caried into thee vpon the Shoulders of
my Redeemer, the verie builder of
thee, that I maye reioyce with thee
in that venerable glozy, wherin they
delight that are with thee in the pre-
sence of God him selfe our redeemer,
who hath dissolued al enmitie that
was betweene God and man with
his owne fleshe, and hath with his
precious blood pacified al thinges in
heauen and earth. He is our peace,
who hath made al things alone, who
topning two walles in one in him
selfe

Selfe which before were disfigured might
 enetlastingly to continue in the fel-
 licitie of his blessednesse. The same
 thinge hath hee promised vnto vs
 saying. They shall be equall with the
 Angels of God in Heauen. Let me
 reioyce and be glad in thee. Let the
 sweete memozye of thy blessed name
 be a releewing of my sorow and wee-
 rinesse.

¶ An earnest prayer, that thou, being as-
 sisted by the grace of God, maicst
 be alwaies bent to heauenly
 thinges.

I would to God, that that daye
 might once shine, in the which
 I might see my redeemer, and al-
 these tempozal daies would ende. In
 thee (O heauenly kingdome) the sain-
 tes doo shine in perpetual and cleere
 charitie, which we can not see whilst
 we wander here on earth. The hea-
 uenlye Citizens knowe how muche
 they them selues reioice: and the ban-
 dyed sonnes of the Eua lament & feele
 how

27 Meditations of the
how bitter, merie, and tedious this
worlde is. The dayes of this worlde
are few, shorte, full of euill and sorow,
where mā is defiled with many sins,
oppressed with griefes, troubled with
cares, disturbed wth thoughtes, wthapt
in vanities, compassed with errours,
molested with temptation, drowned
in sensualitie, and crucified with po-
uertie. O when shal there be an ende
of these manifolde and miserable la-
bours? when shal I be deliuered fro
the miserable bondage of wickednes?
When shal I onely remember thee
O Lorde? When shal I fullpe and
perfectly reioyce in thee? When shal
I be out of al danger, deliuered from
al griefe of bodye and soule, and come
to true libertie? When shal I rest in
that quiete, secure and vndisturbed
peace? When shal I come thyther,
where peace is both within & with-
out in althinges. O Lorde Iesus,
when shal I stande vp to see thee,
when shal I behold the gloze of thy
kinge

kingdome which thou hast prepared
for thine elect fro the beginning: Al
poore wretch, I am lew banished in
the lande of mine enemies; where
there is dayly warres, and continu
al misfortune. Comfort me in my ba
nishment, mitigate my sorowes, I do
moste feruentlye with all my heart
require to come vnto thee: for what
louer pleasure is offered vnto me in
this worlde, I thinke it noysome. I
doo inwardly require thy companie,
but I cannot obtaine it. I doo wishe
to be ioyned to heauenly thinges, but
temporal pleasures and mortal pas
sions keepeth me backe from them.
In minde I woulde faine vanquish
all wickednes and vice, but yet I am
constrained to be subiecte to the foo
warde fleshe. And I unhappye man
am at controuersy with my selfe, and
am become odious vnto my selfe: for
whylest my soule aspirerh bpwarde,
my fleshe draweth downe warde. O
what passions doo I inwardlye suf
fer:

Meditations of the

ter: for when my soule beginneth to
contemplete of heauenly things, the
presently beapen of carnall thoughts
withdraweth me from prayers. O
my God, doe not linger from me: de-
part not in anger from thy seruant.
Thunder forth thy lightning bolts, &
disperse my worldly thoughts abroad,
shote thine arrows amongst them,
& drive away all the temptations of
mine enemies. Turne my senses vnto
thee, make me forget all earthly things
graunt, I beseeche thee, that I may
cast off all sinfull thoughtes and
phantasies. O eternall veritie, succor
me, to thend that no vanity, do tempt
or remove me from thee. O heauenly
father helpe me for all vanitie and im-
purenes melteth before thy face.

An ardent desite of the soule to the
blessed and immortal life.

As the hart desireth to come to
the fountaines of frehe waters, so
doth my soule desire to come to thee,
O Lord.

O Lorde. When shal I come and ap-
 peare before thy face, O wel spryng of
 louting water: When shal I come to
 the water of thy sweetenes, fro this
 desert, pathlesse and barraine lande;
 that I may see thy vertue and glory,
 and toole my thirst with y water of
 thy mercye. O Lorde the wel of lyfe,
 satisfye me, I thirste for thee, O Lord
 God of life. When shal I come, O
 Lorde, and appeare before thy face?
 O moste cleere and excellent daye
 without night, without ende, wher-
 in I shal heare these wordes: Enter
 into the ioyes of the Lorde thy God.
 Enter in eternal glory into the house
 of thomnipotent God, where there
 is great and wonderfull ioyes with-
 out number. Enter into the glory,
 which is without sorrowe, contem-
 ning eternal gladnesse, where all
 goodnesse and no euyl is, where the
 sweete amiable way of life is, where
 is no controuersy, neyther flickering
 intisements, where there is a perfect
 and

and certaine assurance, an assured
 quietnes, a quiet pleasantnes, a ple-
 asant happines, a happy eternitie, an
 eternal blessednes, the blessed Trinitie,
 and vnitie of Trinitie, deitie of tri-
 nitie, and a blessed syght of the deitie,
 which is the ioyes of thy Lord God.
 O ioye vpon ioy, and ioy aboute ioye,
 without whiche there is no ioye,
 when shal I enter into thee, that I
 maye see my God, who dwelleth in
 thee: I wyl go thither, and I wil see
 this most excellent syght. What is it
 that stayeth me? Who be vnto me, for
 my daies are prolonged: who be vnto
 me, howe long shal it be sayde vnto
 me, where is the Lord thy God: O
 my soule, attende a while, and expect
 that which I looke for. Shal not we
 attende the coming of our redee-
 mer, our Lorde Iesus Christ who
 hath brought our bodies to their an-
 cient humilitie and obedience, confi-
 gured and formed vnto the bright-
 nes of his owne body: Let vs abide
 the

the returne of our Lorde from the
marriage fraile; to the ende hee maye
leade vs vnto his marriage. Come, O
Lorde, and stay not, come, O Lorde
Jesus Christ, come and visite vs in
place; come and deliuer vs that be
lettered out of prison; that we maye
reioyce before thee in perfectnesse of
happ. Come, our sauiour, the wished
hope of al people. See we thy face, and
we shal be saued. Come my light, my
redemer, deliuer my soule out of this
prison, that it may confesse and glori-
fy thy holy name. Howe longe shall
I bee tossed in the surging waves of
this my mortal life, crying vnto thee
and thou wilt not heare me. Heare
me, O Lorde, calling vnto thee from
this large, troublesome and daunge-
rous Sea; and bring mee vnto thy
safe porte of eternal felicitie. O hap-
py are they that haue through thy
goodnes arriued from al the dangers
of this Sea; in that most safe porte
and harborough of rest. O most hap-

praye they which haue escaped this
 raging Seas, and are safely landed
 vpon the shores, escaped this prison,
 and come to thy Palace, returned
 from exile, and entered into thy king-
 dome. The blessed doo moste quicky
 knowe that they wished for. Happy
 are they that haue obtained the tra-
 uer of eternal glorie, and that
 which hitherto they haue won in tribu-
 lation they do nowe ioyfully bide
 in happy myght and perpetual glorie.
 Good blessed & chiefe sometimes ble-
 sed are they which haue obteyned
 through his aboundante glorie to
 come to his gracious kingdome: An
 eternal kingdome, and kingdome of
 all wordes, whete there is con-
 tinual light, and whete the peace of
 God is, which doeth farre exceede all
 vnderstanding, wherin the soules of
 the elect do rest, replete with eternal
 gladnesse. O glorious is thy king-
 dome, wherin all the saints do reigne
 appareled with white garments,
 hauing

chaung crownes vpon theyr heades.
O kingdome of eternal blisse. O hap-
py kingdome, where thou O Lord,
the Diadem of glozre shalt be seene
face to face, retoyng them in thy
peace, whiche passeth al capacite.
Happy are they therefore that haue
escaped from the shipwracke of this
life, and haue obteyned to come into
so great ioy and gladnes. Unhappy
(alas) are wee poore wretches, that
do row our ship through the deuon-
ring waues of this large raging sea,
not knowing when we shal come to
that hauen of health. Unhappy (I
say) are they who leade theyr lyues
in exile and daunger, whose ende is
doubtful. For we knowe not what
shal become of vs, for al thinges
whiche are to come, are vnknewe vnto
vs. We as yet sayling in the wa-
ues of the Sea, doo hope and looke
to come to the happy porte and haue
of our countrey. O safe countrey, we
see thee a farre off, we salute thee fro
the

20 Meditations of the
the Seas, we doe sigh and wishe to
come to thee out of this vale, and we
doe endeavour our selues, yea, with
teares, to see, if by any means we
may come unto thee. O Christe, the
God of Gods, and hope of humane
kind, our refuge and strength, whose
light our eyes doe beholde through
the thicke clouds above, through the
boisterous stormes of this trouble-
some Seas (as the bright beames of
the careful shipmans starre) endou-
ring our selues thereby to direct our
course vnto thy haven and safe har-
bour, O Lord, gouerne our ship
in thy right hande with the nacles of
thy crosse, that we do not perishe in
the roaring waues, nor tempest
drowne vs, nor be sunke downe in
the deepe: but fasten the anker of thy
crosse vnto our ship, and draw vs out
of this sea vnto thy selfe, our onely
comfort and consolation. Beholde vs
whom thou hast redeemed with thy
precious blood, and nowe banished
from

Heauenly kingdome. 64

from thee, we do cal vpon thee, heare
vs O God our Sauour; the onely
hope of al those that dwel in al the
corners of the earth, we are toste in
the troublesome seas, and thou on
the shoze dost see our daunger. Haue
vs for thy names sake, and graunt
vnto vs O Lord, I beseech thee, that
we which saile betweene Silla and
Charibdin, may so sterne and go-
uerne our Ship vnto thee, that es-
caping both the daungers, we
may be preserued both Shippe
and wares, safely arriuing
vnto thy Pozte and
hauen of
rest.

FFNFS.

Lin.

4A

A breefe Table of the
things conteyned in this Booke,
wishing the Reader to peruse
it thoroughly.

Of the fall of man, and the punishment
by death for the same, and of the uncer-
taine bowler of death. fol. 1

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A ready instruction and godly exercise for
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